

HERALD of HOLINESS

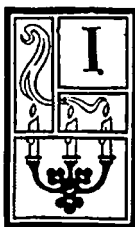
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Wisdom in Making and in Disbursing



IT USED to be said by the late Bishop McTyeire, of the Methodist church, South, that many men were wise in making money, but very few knew how wisely to disburse it. This he said when speaking of the method of men in giving away their money. Upon reflection we became of the belief that the bishop was right in his opinion. It is a fact that very few men with money to give to benevolent and religious purposes know how to give it wisely. We have so often been reminded of this truth that it now seems strange to us to find anybody who doubts it.

Most men wait and give, or think that they give, their money away after their death. To do this they give it by devising it to this or that cause in their wills. This is of all methods the most absurd way to attempt to give money away. It is but an invitation to other heirs of the man to institute suits to break the will so far as such devises are concerned. Thus, the testators are but inviting their children to dishonesty and that in the strongest possible way. How quick the heirs take advantage of the opportunity to contest the will, and if possible to break it, and thus get all the property and defeat their father's will and desire.

Men have seen this hundreds of times and are fully aware of the usual way, and yet they persist in directing in their will so much money to be given to this and so much to be given to the other cause. If men can not be persuaded to use common sense and prudence and the almost universal experience of people in giving away their property, then let them continue this blundering way, for then the sacred causes get a fighting chance at least to get some of what is willed to them. But is there not a better way than this? We are sure there is, and to this we wish to invite the special attention of our people who have means they wish to go to the cause of missions, of education, or rescue work, the care of orphanages, or the other benevolences of the church.

The Only Sure Way

Why not give the bulk or all of what you intend for these causes while you live? It is a fact from the things we have mentioned above that this is absolutely the only way in which you can be really sure of your wishes being carried out, and the sacred causes getting what you desire them to have of what the Lord has helped you to get together during your life. When you thus give it yourself during life, you are not only sure of seeing the causes get the money, but you are

permitted to enjoy the delight of seeing your money doing the great good it can accomplish in these interests.

In addition, you are thus relieved of part of the responsibility of managing that much of your means before you die. This gives you, doubtless, a needed relief from these responsibilities, and opens your mind and heart to the new and higher joys of these holy and benign interests before you go hence. This course puts you in more vital touch and enjoyment of these sacred institutions and interests, and brings to them the added weight of your own reflections and advice which this added interest on your part gives to you. Those in charge of these interests are always glad to have the suggestions and help of donors on these matters.

So that from every point of view it is greatly better to do your own giving while you live and can see the fruits of your labor operating on these benevolent lines before you go home to your Father. How much better this is for all concerned, yourself, your own children, and the causes you desire to help.

A Notable Illustration

We recall a notable illustration of the plan on which we insist in the case of the late Dr. D. K. Pearsons, of Chicago, Ill., who amassed a great fortune of some even million dollars, and wished to have it to work along benevolent lines. We, on one occasion, while president of a college, visited the doctor in his home in Chicago, to solicit his help for the institution over which we presided. We obtained the plan the old man was pursuing from his own lips. For the very reason we have mentioned above he made it the rule of his life to give, personally, his money during life, and finally succeeded in giving it all away before he died, except a small allowance to keep him from actual suffering until his death. He gave away his millions in this way and had the great satisfaction of seeing his money do the good it was intended by him while he lived, and of being his own executor, and leaving nothing to tempt the cupidity of the relatives he left behind him. He determined not to be the ruin morally of any of his kindred by willing to these causes money which he could give while he lived.

The old man pointed to the dozens of colleges he had assisted thus during the years past, and told of the vast good they had accomplished by his generosity. It was such a tremendous satisfaction to him in his declining age to have this retrospect. It was a joy and delight to him,

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Few men have known both the joy and the pride of the successful business man in accumulating money, and the joy and the pride of the philanthropist in giving it all away before death. His was indeed a completed life. He lived in fact two lives—the life of the rarely successful business man, and the life of a true philanthropist. God delights in this kind of giving.

Will not our people set an example in this matter, and teach men of means how to give most wisely? God help our people with means to be thus wise in giving!

Comfort for the Sorrowing

JOHN IN his Gospel gives us the strongest comfort for the sorrowing. We commend it to the multitudes of sorrowing mothers and fathers, who at this time are greatly sorrowing over their precious boys who have gone forth to fight their country's battles. We refer to the fourteenth chapter. From verse one to verse twenty-seven we have a continuous string of thoughts, designed to give special comfort to the Christians, who ever and anon have need of something divine to give balm to their hearts amid the stress and strain of life. The Master gives us such great comfort in His sweet words in this discourse held with His disciples, who were soon to pass under a great sorrow in His own crucifixion. It possesses the same power to give rest and assurance to us in our disappointments and bereavements.

One great thing on which He rests this comfort is the injunction, "Believe in God, believe also in me." He says to us as we profess to believe in God, and are not atheists, so we must really and truly believe in Himself. This must not be a theoretical belief. Not a mere conventional belief. Not a belief because we have got into a church which is founded on faith in Him. No. But we must live daily as seeing the reality of the Christ. We must transfer our faith into the realities of life, and make it the ruling principle of our being and character. Thus our faith will become the substance of things hoped for, and the evidence of things not seen. There is nothing like a real faith to make life serene and peaceful to the disciple. How it lifts to our view the unseen realities of the world beyond, and makes us citizens of another world and only visitors to this world below. Hence all our plans and enterprises will center in and revolve around that other world and not this one. Faith visualizes and materializes, as it were, the unseen and eternal things of the coming world, and reduces to their due proportion the materialities of the present. Faith thus "lends its realizing light" to things present and makes us safe and serene under their changefulness and vicissitudes and uncertainties. What comfort this brings to our sore and sad hearts in life's distresses!

Another comforting thought in this chapter is in the words, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Without entering into any theories of the second coming we find great comfort in the assurance that He is coming back to receive us to Himself, and that we shall be

where He is to be. He says He will come for us—not send for us. There is no coldness or stiff formality in this meeting again. It is warm and close and fraternal. We are to be *with Him where He is*. Having this meeting toward which to look, we can afford to wait and we can afford to suffer anything befalling us as we wait, knowing He will amend all things and make all things right when He comes for us.

But there is promised us another Comforter to abide with us meanwhile, and who will enable us to thus wait quietly and sweetly while He tarries. He says to us in this great chapter, "I will pray the Father, and he will give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive: for it becometh him not, neither knoweth him; ye know him: for he abideth with you, and shall be in you." We can pray and get the answer, but in addition He will pray for us and be answered by the Father in giving us this "other Comforter," and thus assured we can be happy amid all the besetments of this life of waiting and worshipping and believing and serving. Let our waiting be a worshipping waiting, and also a patient as well as a serving waiting, and thus we will please God and use to immense profit the time He tarries.

After giving us these great promises of comfort and assurance the Master adds again at their close the same words, "Let not your heart be troubled," and then adds this significant injunction, "Neither let it be afraid." Now after all this how can we be afraid or troubled? Speak not too quickly, brother. I hope we all feel we will never again be troubled or afraid: but remember, the disciples were thus sanguine, yet they became both troubled and afraid when the dark hours came to them. Their Lord and Master left them for a residence in the grave of three days, and they all forsook Him and were cast down and profoundly dejected. They forgot these words of comfort He had given to them. In the hour of all hours when they most needed to remember them, they became overwhelmed with sorrow and gloom and their spirits fell. He was wondrously kind and forbearing with them, and restored them again. He brought them close to His forgiving love, and they renewed their allegiance and remained true to the Lord and Master, and suffered persecution and death for His dear name's sake.

Oh, brethren and sisters, lift up the hands that hang down, and strengthen the feeble knees; for the hour of your deliverance draweth nigh. Remember these precious words He has said to you, and be comforted and only wait on the Lord and let Him bring it to pass, for He has spoken, and it shall come to pass as surely as the stars shine.

MANY A CHURCH has had its usefulness destroyed by the broken relations of some of its members. These fussing members had better be removed from the roll for the good of all concerned.

HATRED OF OUR brother is murder. Few people keep this in mind or there would be less hatred in human hearts.

PREACHING IS TO manifest Christ as the Savior of men—not to manifest the learning or skill of the preacher in handling themes.

IT REQUIRES no courage to denounce sin generally. It is another matter when it becomes necessary to say: "Thou art the man."

IT IS REFRESHING to hear President Wilson and Lloyd George both expressing views opposed to anything like revenge or gloating over our enemies. It has perhaps never before in history been the case that such distinctively Christian views and utterances characterized the great leaders in a mighty victory over foes. President Wilson was reared in the home of a preacher-father and Lloyd George was also the son of a preacher, and may have passed through the great Welsh revival, for he is a Welshman, and about the age to have been greatly influenced by that mighty work of grace.

A Divine Call to the Mission Field

By LULA A. WILLIAMS

HOW MAY we know we have a divine call to the mission field? is a question often asked the missionary. In view of the fact that we are living in the Holy Ghost dispensation, and He has come in to abide and teach us "all things," we confidently say, the divine summons is made known as distinctly, and we are as conscious of a divine call as commanding, as that of the Apostle Paul.

Paul heard an external voice saying, "Come over and help us"; and he also testified to that inward call by saying that the Lord had "called us to preach the gospel to them." Nothing can make the external call stronger to us today, than that it comes from millions of people who have never heard the gospel. And this inward call is one that we can and should settle in our closet, with our open Bible—the divine command—and a lost world before us. Whoever fails to hear these words, "I have chosen you, and ordained you, that ye should go and bring forth fruit," will, sooner or later, give up his work and declare there is not much to a divine call anyway.

A Holy Ghost missionary does not choose his or her vocation in life, as does a farmer, merchant, teacher, or lawyer. God chooses; and after deep heart-searching, earnest prayer, and strong temptations to other lines and fields of work he settles the fact, once for all, that it is God calling him. Such a victory gained is permanent. It gives strong assurance of a divine call. When I hear a missionary say he had no special soul struggle before coming to the field there is a question in my mind as to his knowing anything about a divine call. Therefore, one of that type can evade all responsibility of giving the gospel to the heathen, and go free.

We find that it is a heart experience—a divine call—that we need to support us, in a life work on the mission field. I am safe in saying that it is not the policy of our church to meet all incurred expenses of those who wish to come to foreign fields, to spend a few years and return home with a similar report to those, of whom it is said, "They brought up an evil report." On the contrary, we are crying to God to send those who will constantly say by their lives, "Let us go up at once, and possess it; for we are well able to overcome it." The Calebs and Joshuas are few, even today. Happy are we if we be classed with the chosen few.

Before one sends in his application to the board he should be sure of a divine call. If he is in doubt as to his call, let him hold steady. God will reveal His plans to His children; so do not worry about a call, but keep the heart and life yielded; presently the Lord will say, "Whom shall I send; and who will go for us?" Then he can smilingly and confidently say, "Here am I; send me." Oh, hallelujah! We feel like shouting. How real the call is to us.

It is not right to intrude on the church, and have our people send us out to any land without first being assured that God has called us. Again, we are not on the field many months before the Enemy suggests that we missed our calling, and before we know it we are tempted to wonder if, after all, we might be doing more good preaching to our own people in our own tongue, than in spending useless years in acquiring a difficult language, to preach doctrines contrary to those who do not thank us for coming. No Christian should live on past experiences, and no missionary should try. But at times, when the Enemy is trying our

faith, it is comforting and wise to fall back on our call, and tell him—loud enough for him to hear it, too—"I was never more sure of anything than of my call to the field."

Yes, the missionary must repeatedly say, "Get thee hence, Satan." I have often wondered what can sustain a missionary at such times, other than this divine call. Furthermore, one person in a mission station who is out of divine order can make it so uncomfortable for the other missionaries that there is no rest of mind for any one. So, for these and other reasons, no one should come to the mission field without a divine call.

Having this call, one may say, in the language of the apostle, "I magnify mine office." Do not lavish human sympathy on a God-called missionary; but, instead, lavish your ardent prayers. The responsibility of giving the heathen the gospel rests heavily upon us,

and we always remember we are Christ's chosen ambassadors, to preach unto the nations the unsearchable riches of Christ. He said, "Go", and on His divine authority we are sure of success in the work in which we are engaged. Ours is the most certain. It matters not to what race we are called, or to what degree of civilization or degradation; for, so long as we rely on the Word and promise and oaths of God, there can be no failure. Anything else will prove a refuge of straw. We work confidently, because God works, because sure of success and sure of our reward.

KYOTO, JAPAN.

Law vs. Grace

By N. W. PHILBROOK, D. C.

IN THE old dispensation it was God's will that He be worshiped with elaborate ceremony, and that every act in life be regulated by a fixed law. The nearly seven hundred commandments, given by God to Moses, covered every phase of man's relation to God and to his brother man. It was seemingly the childhood of the race and men needed to be thus hedged about by law on every side, as if incapable of thinking for themselves.

When to these laws of Moses the Church authorities added numberless other rules and regulations, and declared them essential, we can readily see how life must have been a burden to the willing and obedient.

But when Christ came and the gospel was proclaimed, a change took place. "The law and the prophets were until John." "He taketh away the first that he may establish the second." "We are no longer under the law." Each of these referring to the laws of Moses. Yet under the gospel we are still under law—"not being without law, but under law to Christ." The principle of law was still to be maintained, as it always must be under God's government; but instead of the seven hundred commands of Moses, we have only about seventy that Christ gives us, and many of these are in the form of suggestions and kindly intimations that "this is the way, walk ye in it."

In the gospel men seem to be put upon their honor and are trusted to do that which is right, because it is right and best, and without the threatenings of the law being held over them. But while the spiritual has largely taken the place of the carnal, we are yet under the higher law, which demands a more perfect obedience to conform us to the higher spiritual level it sets up. Men are continually forgetting this, and multitudes are abusing the liberty which the gospel gives, are living as though they had full license to disobey God's commands, and excusing themselves by quoting Paul, "We are not under law but under grace."

Under the gospel, worship has been reduced to the spiritual communion of the heart with God; its forms to what love and reverence suggest. No ecclesiastical authority is acknowledged except that which is founded upon a call to serve. No creed has warrant except that given by Christ. No temple holds Him except the consecrated human soul, and no priesthood but of such as are called of God to go among men, and in humility and devotion with godliness to call men to repentance and to teach them "to observe all things whatsoever I have commanded you." And no interpretation of God's will to men, as given to us by His Son, can lay any claim to infallibility except that of Paul, John, Peter, and James, who were divinely inspired to tell us the truth; and no interpretation of these which is not in harmony with the full teachings of

The Sycamore Blessing

By MRS. MARY M. DRAKE

You have heard of the palm tree blessing:
That second work of grace,
That will free us from all world-love,
And of sin not leave a trace;

But there is another blessing,
That you've had, I do not doubt,
Which gave you hope of heaven,
And your sins did put to rout.

The one of which I'm speaking
Is the blessing which goes before
The blessing of the palm tree,
And is known as the "sycamore."

You have heard of one Zaccheus,
He, that his Lord might see,
Ran out to the edge of the city
And climbed the sycamore tree.

The sycamore is the type of God's altar
And Zaccheus found it so;
So we, when we would see Jesus,
Must to this altar go.

A little child can climb it,
Or one who is small or weak,
It always stands by the roadside,
And often where two roads meet.

The roots are deeply bedded
Far down into the ground;
No power that can e'er uproot it,
Save God, has yet been found.

This tree has a twofold likeness
The leaf, to the mulberry belongs;
And mulberry also means "weeping";
So we must weep for our wrongs.

The fruit the fig resembles,
An emblem of plenty and peace,
When God sees His child truly sorry
He'll bid His weeping to cease.

The leaves of this tree never wither,
But are green the whole of the year.
And the fruit it's continually bearing
To the body brings comfort and cheer.

The wood—no worm can consume it.
In the catacombs today,
The chests of Egyptian mummies
Are perfectly free from decay.

We may start our temple building
As soon as we've climbed this tree,
When we've had our first vision of Jesus
And from sin He's made us free.

Jesus Christ on any given subject. Men, influenced by various motives, gather themselves into religious bodies, erect their house of worship, and it stands for a branch of the Church of God. Such it is, in proportion as its men and women have in themselves and are them-

selves the temples of God and are doing His work in the world. But no such church has valid reason for divine indorsement except as it has these within it.

LOS ANGELES, CAL.

Religion After the World War

A New Definition of Religion as a Result of "Y" Activities at the Front.

(While the following timely article, written by Rev. M. B. Spayd, pastor of the Hyde Park United Brethren church, and published in the Wichita Beacon, a secular paper, contains a little sarcasm, yet it is straight to the point, and deals with a vital question.—Managing Editor.)

AT A meeting of the program committee of the Wichita Ministers' Association one of the subjects selected for discussion by the association is "The Changed Emphasis on Church Life in the Reconstruction Period After the War." The plan is to have several papers prepared by different persons and read before the association for their enlightenment and guidance. But according to an article which appeared in *The Beacon*, which, by the way, is in accord with a number of articles which appear from time to time in various periodicals, it will hardly be necessary for the ministers to take of their valuable time to discuss a matter which seems to be so definitely settled.

The article referred to begins with, "The world religion is in line for a new definition, the war over." The article sets forth that "the new duties and conceptions that have sent the Y. M. C. A. into canteen work, . . . have changed religious duties and conceptions. For example, a Methodist parson sells cigarettes in the front line trenches. An Episcopal bishop takes his big, black pipe, sits down in the 'Y' huts with the enlisted men, and smokes and talks with them for hours. A Congregational minister said not long since, 'I have been preaching the gospel for twenty years, but during the three months I have spent selling tobacco to the soldiers I have learned more about the gospel than in all the previous time.' The rector of one of the largest Episcopal churches walks eight miles and carries a pack of sixty pounds so that boys may have tobacco and sweets and magazines."

Now, this is the point as it appears to me. After the war the ministers will have to erect booths in their churches where cigarettes and pipes and tobacco will be sold. They will spend their time mostly in sitting in hotel lobbies smoking "big, black pipes," and talking to the men who frequent these places. There being no front line trenches, the religious workers will walk the streets and the alleys dispensing cigarettes to the boys whom they casually meet. Instead of having posters in their churches showing the progress and needs of missions and education and similar nonessentials, the church walls will be decorated with advertisements of the various brands of cigarettes and cigars and the superior qualities of certain makes of "big, black pipes."

What a readjustment there will necessarily have to be made. Most of the ministers of today are not used to smoking and it will be a great trial for many of them to become used to the weed. But then for the cause of humanity we should be willing to make even this sacrifice. Then again, it is a sad fact that a large majority of the clergy are rather poorly paid, and to acquire this new habit will be an added expense. But in the readjustment the source of ministerial support will most likely also be changed, and instead of their support

coming from the members of the congregations whom they serve, their names will be added to the payroll of the "tobacco trust," and instead of receiving meager salaries as now, they will be among the high salaried men of the community who are not only able to smoke the most expensive brands of cigarettes and the blackest of black pipes, but will have an ample supply on hand all the time with which to supply the boys of the community, and why not the girls as well, and furnish a big, black pipe to every father of the boys and girls of the parish. What a glorious day is dawning for the future church, when the cigarette will be the sign and symbol of religious brotherhood and sisterhood; when prayermeetings will be turned into "weekly smokers"; when sermons will be supplanted by addresses on the "Best Way to Raise Tobacco," and "Disquisitions and Discussions of the Different Qualities of the Domestic and the Imported Cigarettes"; when Sunday schools will be schools of instruction as to the latest methods of rolling the cigarette and the proper way of inhaling smoke; when the vestibules of our churches will have their tobacco booths, and the smoke of their black pipes and cigarettes shall ascend forever and ever.

"Away With Him"

By Rev. M. M. BUSSEY

"And they cried out all at once, saying, Away with this man, and release unto us Barabbas" (Luke 23:18).

AWAY WITH whom? With Jesus Christ, the Savior. And why away with Him? Did not the world need Him? He healed the sick, raised the dead, fed the hungry, relieved suffering, taught the unlearned, preached to the poor, lived clean, and did no one a wrong. Then why the cry, "Away with him"? How strange, what could cause it?

The Answer.

"A man, which had a spirit of an unclean devil, . . . cried. . . . Let us alone [away]; what have we to do with thee, thou Jesus?" (Luke 4:34).

The unclean devil in unsaved humanity does not desire companionship with the holy Jesus. Uncleanliness is rebuked in the presence of holiness, selfishness is uncomfortable in the presence of righteousness; therefore sinners who will not repent and become like Jesus will manifest the spirit, "Away with him" and His followers.

The Growth of Hatred.

"Away with him, away with him, crucify him" (John 19:15).

The first cry was "Away with this man, and release unto us Barabbas"; but now the hatred had grown to an intense passion, the anger had grown to white heat, the cry was repeated the second time, and there was added, "Crucify him." Sin, in the presence of purity, will become ashamed and slink away, become sorrowful and repent, or become bold and per-

secute; that is the nature of it. The cause of persecution to righteousness is found in the persecutors and not in the persecuted. Bear this well in mind.

Away With the Preacher.

"Away with him" (Acts 21:36). What was the trouble now and what had caused it? Paul, God's chosen vessel, had preached and stirred up the Devil in the hearts of the ecclesiastical trust, the dead church and her machinery, and a move was on to deport him. It was the same old story, "Away with him." The workers who think they can make holiness so attractive, preach Christ in His purity and power so sweetly that even the Devil will not become offended, have yet to learn the meaning of this Scripture: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 5:19).

My brethren, let us be faithful to the crucified Christ, to His Word, to souls. Point out sin, carnality, pride, rebellion, hell, and eternal punishment to the unsaved. Let us preach faithfully the atonement of Christ's blood as the only remedy for sin and the sinner. Great God, help us to make full proof of our ministry!

No Place for Him.

"Away with such a fellow from the earth" (Acts 22:22). Those who sang songs, prayed prayers, attended worship, paid their dues, felt religiously comfortable, gave God a lip service and the Devil a heart service, did not like Paul's preaching and did not want him "on the earth." Well, where would he go? The servants of sin did not want him at Lystra, for they stoned him there; they did not want him at Philippi, for they whipped him there; they did not want him at Damascus, for they ran him off in the night from there; they did not want him at Athens, for they made fun of him there; they did not want him at Rome, for they cut off his head there. Reader, have you thought to make yourself popular with the world? Listen, you will do that only when you have compromised and gone back on Christ.

Well, where shall we go? Go where our Master says to go. Do what He tells us to do, be faithful to Him, His Word, to souls. Some precious one will be glad we came, will welcome, love, and pray for us. So on with the battle. Glory to God!

The Present Necessity

By J. WARREN SLOTE

THERE WAS perhaps never a more opportune moment in all the ages to serve one's generation to advantage than now; for it might be said to us, even with greater emphasis than Paul said to the Corinthians, that upon us the ends of the age are come.

We have been engaged in a fierce struggle for the freedom of the world—for the right of democracy to exist without being molested. The victory has been won. The powers, whose ambition was to rule the world, have been crushed. There shall now be granted to each and every racial group of people, however small, the right to establish, maintain, govern, and conduct their own commonwealth without molestation from without; for this right will be provided and administered by a league of nations. For this we are, and shall continue to be, profoundly thankful, and we shall not forget to intercede for those in authority in

our great democracy and elsewhere, that we may lead quiet and peaceable lives in all godliness and honesty.

Now that the end has been accomplished and the world has been made a decent place in which to live, those who seek the welfare of the world have come to recognize that we must have the right kind of democracies. If these great and small commonwealths whose right to exist shall be guaranteed, are to live side by side in peace and in a neighborly spirit. This is true, for any one democracy might be so controlled by the spirit of greed and conquest as to get into trouble with a neighbor. The idea now prevalent seems to be that, if we can incorporate the principles of the Sermon on the Mount into the lives of these various nations, we will have a safe world and be able to dwell together as nations, each under his own vine and fig tree, each in peace and prosperity; and as a consequence many of our church leaders and others are giving their time and effort to the work of influencing the members of our democracy and other democracies to obey the principles laid down in God's Word in their community, national, and international dealings. This is a great work, and not to be despised. We should rejoice that it is being done, and hope that these brethren will be successful in the highest degree in their undertaking.

There is one danger, however, which confronts us, and of which we may do well to take notice, and it is the danger that, in seeking to establish Christian democracy, the individual element will be omitted. It might be possible to so create a standard of Christian ideals among democracies that each would adhere to Christian ethics and conform in its civic life and dealings with others to the principles of Christ and His Word, just as an

individual, by proper teaching and training, might idealize and actualize in life to a remarkable degree the teachings of Jesus. This, however, would not argue that such community or nation or even its members enjoyed personal salvation, any more than the fact that an individual, who lived a clean, moral life and outwardly conformed to a high standard of ethics enjoyed personal salvation; for if it did, salvation would come by character and good living, rather than by repentance and faith in the atonement of Jesus Christ.

The times, then, demand that we, as Pentecostal Nazarenes, be wise in recognizing the great good already accomplished and yet to be accomplished along these lines, but that, also, we distinguish between that which is merely humanitarian and that which pertains directly to salvation. An illustration of this is the liquor traffic. We are very glad for the sincere and heroic efforts through these many years of those who have so nobly endeavored to rid the country of this awful curse, the more so because its end is now in sight. This, however, is merely a humanitarian work; for while you are doing a great deal for a drunkard in reforming him, and helping him to abstain from the use of liquor, yet his reformation may be entirely without salvation.

Then, too, the occasion challenges us, as true Pentecostal Nazarenes, to give all our time and energy to emphasizing the message of personal salvation to all men—salvation by repentance, faith in the Lord Jesus Christ as a personal Savior, and the baptism with the Holy Spirit and cleansing for purity of heart, so essential to holy living and effective personal service in the vineyard of our Master.

Brethren, a great door of opportunity is before us. Let us arise and enter it.

Over the Top

By Private STEPHEN A. WAGONER,
M. G. Co., 357th Inf., A. E. F., France.

[This letter was sent to the president and members of the faculty of Oklahoma Holiness College, Bethany, Okla., and we thought that it would be of interest to the readers of the Herald of Holiness. Brother Wagoner was a student of this institution when drafted.—C. B. Widmeyer, President.]

JUST A few lines to let you know that I am alive both physically and spiritually.

It has been some time since I have written you, so I had better write lest you forget me. I have so much to say I do not know where to begin, and you know sometimes when a man has so much to say he begins saying and doesn't say anything. I am afraid that it will be that way with me. I have been trying to keep up with things at Bethany, but it is a hard matter. I trust you had a good campmeeting. While you folks had an invisible battle, we had a visible battle.

There isn't a doubt but that the hearts of the people of the United States have leaped with joy, when the news flashed across the headlines of their papers concerning the great Allied victories, especially the victorious American drives. I can witness that the hearts of the soldiers are glad, and rejoice in the fact, that the "Hun" has been driven back.

I don't know anything about the front, only where we are. I can not express myself as to what the khaki-clad soldiers did, and what they went through, but I must say that they faced one of the most deadly weapons that is put out. It seemed that the country was full of machine guns, and it seemed that they never had a jam or a stoppage; they were not only in trenches but were camouflaged by brush, they were along the road, on the sides of the hills, and behind trees; but in spite of these deadly weapons the American soldiers kept moving. Which way? To the rear? No! but they faced the enemy and his deadly weapon as though nothing was there. We not only had the enemy ahead of us, but we had the enemy above us. There was nothing that could keep the Yanks back, except one thing, and that was the voice of their superiors.

There was another reason for our victories, which is far above co-operation, above boldness, above braveness, and that was the help and grace of our Lord Jesus Christ, which we received in answer to our prayers; but mostly through the prayers of the friends, neighbors, and loved ones at home. Your calling and pleading with God were not in vain. Your special prayermeetings and special services caused us to say with the psalmist, "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God" (Psalm 20: 7).

There is yet another reason for our victories. What are we fighting for? Are we fighting for more territory? No. To bring people under our control? No. To exalt ourselves? No. Fighting for France, England, and the United States? Yes, to a certain extent; but our purpose goes further than France and England—yes, beyond the United States. It reaches the whole world, even Germany. We are fighting that all might be free, that all might have peace, that all might have protection, and for the religion of our Lord Jesus Christ—that it may be exalted, that He may be honored, and God glorified. If we lose, which is impossible, then infidelity and just the opposite of what we are fighting for will take possession and control of the universe. But such can not happen, because we have

Satan's Child

BY B. W. COOLEY

The saloon is the Devil's offspring,
Conceived and born in hell,
And thither it gathers its victims
With fetters fastened well.
Like those whom the gods would destroy
It maddens with subtle charm,
Yet flaunts in the face of objection
The excuse, "It will do no harm."

Says the dealer, moreover, "If I don't,
Some (other) rascal will."
Since some one else commits murder
He claims the right to kill!
And kill he does, with a vengeance,
E'en manhood's fairest flower.
There is little escape for the victim
Once in rum's awful power!

The dealer points to his license,
But, if the truth we seek,
He has broken all laws on the statutes
Before he's been running a week.
The license is merely the covering
That hides the tiger's claws.
It serves as an excellent adjunct
To his outfit for squelching the laws.

He banks on electing a "booze man,"
Certain to be on his side;
And lies to obtain, then, his license,
Complicently "letting 'er slide."
No use to try to convict him
Unless you can "swear it was rum;"
Yet on evidence less circumstantial
Many a poor fellow's been hung!

When a boy staggers home to his mother
All saturated with rum,
The saloonatick swears, "Somebody

Unbeknown to me gave him some."
When persons, afoot or riding,
Keep coming and going all day
On Sunday, it seems quite certain
They're not going there to pray!

Evil in league with evil,
Defying all that is right,
Bent on their own destruction,
And forcing on others their blight.
Seductive, degenerating, vile,
Demoralizing, unsafe, and base,
It serves not a useful purpose—
'Tis a crime 'gainst the human race.

Away with your sickly whimper
Of "freedom" and "liberty"—
Can any one affected
By such a curse be free?
And are we not all affected,
Directly or indirect?
Then why not look at the matter
In a common sense respect?

The "license" we fear to hinder,
Deserves no man's respect.
It was primarily intended
As "hitting it in the neck."

You may put a thousand restrictions
Around the scurvy thing,
And 'twould equal tying a bulldog
With a piece of woolen string.
So, since by cutting his head off
It immediately grows two more,
Let's use the safest remedy
By "cutting it out" for sure!

RACINE, WIS.

the Leader of leaders and are trusting in a mighty God.

We are now in the third line trenches. The "Hun" is certainly a good runner.

I am wishing for the Publishing House of our church the success that one copy of the paper had. I had a copy in my pocket, which

I had read, then I went over the top twice, and both times was successful, gaining much territory each time. I hope that the Publishing House will have the same results in its drive. After reaching our objective I read it again in the front line trench. It is a great paper, and I have from one to two with me at all times. God bless you all.

Olivet University

By Acting President, C. L. HAWKINS

FRIENDS, real friends, desire to hear from one another. It is not so much the quantity of information they expect, but the quality; not so much the news to be questioned and divided by half, but the truth to be accepted as a whole.

Olivet University has her many friends scattered throughout the Union. We can not write each one personally, hence we use the medium of our church organ, the dear old *HERALD of HOLINESS*. We want always to express to our friends the truth concerning the institution from which they should never receive a false official report. Our holiness schools need to hold rigidly to the truth and thereby to all truth, whether in classroom, newspaper reports, or any other feature that touches life. God save us from falsehood and error.

Report

The writer assumed the responsibilities of acting president the opening day, September 10th. A happy and inviting class of young men and women soon registered from fourteen states and three foreign countries. The activities of the college life were soon engaged in, and unusual manifestation of real deep spiritual life was appreciated. Class organizations and prayer circles formed after the manner of a well organized system. Teachers soon began to report encouragingly from the classroom. New students continued to matriculate till our enrollment went beyond our expectation. While every other school from which we could gain information throughout the state had closed, or at least practically did so on account of the dreadful influenza, Olivet University went steadily forward with her daily schedule. God graciously blessed and protected us from any serious illness resulting from any disease or epidemic. We praise Him for His remembrance of our needs. He has supplied them according to His riches in glory.

University Debt

It is fitting that we drop our pen and once again in silence offer thanks to God for His manifold goodness to us in lifting the debt from the institution. This came, as do all other blessings, not from an idle hand, but as a result of mind, heart, and hand devoted to the cause of Christ. The campaign committee were untiring. Our friends gave unstintingly, and we are now "over the top." The question is, "Did it pay? Could this money have been given to a better cause?" We reply unhesitatingly, "No." The time has ever been when there was a need for holiness schools, but the hour now is when the need is urgent. To say nothing of the reconstruction period now before us, a period fraught with moment, we note the not altogether silent, but the too much unobserved forces at work in our larger seats of learning. In order to acquaint the reader with the situation we quote from a recent issue of the *Sunday-School Times*. Under the caption, "Was My University Pagan?" the writer says:

"There was a young leader in the Christian association who was a great comfort to me. He was a recent graduate, had captured many college honors, was popular with men, and was looking forward to the ministry. Meantime he took the active supervision of the students' activities and associations. I unburdened to him one day my horror at some of the things I had heard the professor say, quoting as an illustration the mention of 'the abominable doctrine of the fall of man.' 'Yes,' he answered, 'but I think that was only his emphatic way of combating the narrow idea some folks have on the subject. There is no doubt about the fact of sin in our lives, but it is attained from our animal ancestors. I think that was what he was trying to make clear.'" Quoting further the writer says:

"At the next meeting of the Bible class one of the men asked, 'What made the difference between the death of Socrates and the death of Christ?' The teacher replied, 'The outstanding difference was that Jesus died as a young man, while Socrates was an old man of seventy, with none of the powers and passions of youth.' Not a word was said as to the atonement through the death of Christ, nor one word of His resurrection as distinguishing that death from the death of Socrates. 'Is this,' I asked myself, 'what is to be expected from a man who is counted the leading Bible teacher of the Christian Association?'"

Quoting from another teacher of the same university the writer states:

"The greatest bar to human progress in knowledge, up to our day, has been that unspeakable, abominable doctrine of the Christian church 'The Fall of Man.' . . . The idea of the Bible as an inspired book was definitely abandoned by all intelligent men fifty years ago."

Quoting further from this writer, referring to his class in philosophy, he says:

"In this professor's class were two students from the theological seminary and another student who was preparing himself for teacher of moral philosophy. These young men were vehemently opposed to the philosophical contentions of the teacher as was I. The student who was preparing to teach moral philosophy had entered the university for the purpose of preparing for the Christian ministry. After exposing himself for a year or two to the spirit of paganism he concluded that he could not preach the gospel without being a hypocrite. He had indeed been doing Christian work and preached sermons, at the same time believing that the Bible was not inspired; that Jesus was not the Son of God; that men were not sinners; that there was no blood atonement; that evolution was the hope of the universe. Now this young man, were he wholly consistent, should agree with the outspoken paganism of the philosophy of the teacher. The young man from the seminary had not so denied the verities of the Christian faith. The seminary was doing what is far more dangerous, holding on to the forms of the Christian faith, impregnating them with evolution,

and really robbing them of every vital meaning that they have. This was the religion that the young students from the seminary had. . . . And if they were consistent, these students would have agreed with the philosophy professor in his outspoken paganism, and it would be a helpful thing if the seminaries that were teaching the higher criticism would realize that they stand for the same thing that the pagan universities are proclaiming."

If the reader will indulge me further I quote the university student as saying:

"In many college classrooms it is boldly and constantly affirmed that sin is absolutely a matter of folklore and custom, and that there is no such thing as any absolute standard of right and wrong. Man makes the standard for himself. Moreover, the text books and the books that are recommended for collateral reading set forth these teachings in very plain terms. I do not recall a single book in the field of sociology which was used as a text book or recommended for reading in my university which does not deny the Bible teaching regarding sin and the absolute standard of right and wrong as set forth in the law of God. . . . So definite and clearcut are the characteristics of this paganism as I have noticed its development in college life and in literature and art, it seems to me to be taking shape as a concrete number, into which are being gathered all the forces that are sent over against Christian revelation.

Dear reader: Do you see the need of such an institution as Olivet University?

Come-outism or Organization?

By REV. A. CHRISTENSEN

LIVING IN a community where come-outers have had more or less fruitage, I am persuaded to write an article setting forth the absurdity of their belief and practice.

Come-outers attempt to hold the position that it is contrary to Scripture and a hindrance to one's experience to effect any organization of the disciples of Christ. Did Christ and His disciples establish any church government? The writer claims they did. To his mind it is hard to conceive of a society without a government; and a government must have a form, and organize to have force. The Christian Church is not another church; but the same that was before the coming of Christ; having the same faith with it, and interested in the same covenant. Isaiah speaks of the Messiah establishing a kingdom with justice and power. Daniel, after having described the various leading earthly monarchies, declares that the God of heaven will set up a kingdom. How can a kingdom be set up by the "God of heaven," unless the organization and government be of divine origin and authority?

"Christ and His apostles ascribed certain leading principles, pertaining to the organization and government of the Christian Church; and, so far as they did establish it, it is divinely authoritative, and all Christians in all places and ages are in duty bound to conform to the pattern thus shown them in the mount" (RALSTON).

Let us turn to Acts 2:31 and read, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

First, they received the Word that Peter gave them gladly; second, they received Christian baptism from the hands of the disciples; third, they were added (notice, they received

the Word and were baptized before being added). Without doubt, they were added to the apostles' church. In the forty-seventh verse of the same chapter you will see that the Lord added to the church daily. He is speaking concerning the organized church; for the three thousand were already born into the Church triumphant, by virtue of their regeneration. No one gains admittance to this Church except by the new birth; furthermore, we can not be born into the Church visible; but we gain admittance by being added. If that isn't a correct interpretation of the above Scripture, pray tell what is.

In Acts 6 you will find a beautiful picture of organized holiness in action. The church held an assembly to make appointments. Seven men received their commission from this assembly; and God honored the election. Judas' vacancy was filled in like manner. Paul declared that he ordained elders in every city, and set them in authority (1 Cor. 1:1); and in writing to the church at Corinth he states from whom he received his credentials and his authority. "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother." Here Paul recognizes both the divine in that it was the will of God, and human in that Sosthenes saw fit to license him in the capacity of district superintendent. By investigation you will learn that Sosthenes

was chief ruler of the church (read Acts 18:17).

Frequently come-outers assert that they are gloriously free, that no man (referring to church bosses) has his thumbs on them, and that they are free to do as they please; all of which sounds very suspicious, and breeds lawlessness. We do not believe that there should be "lords over God's heritage"; yet come-outers have gone to the opposite extreme—discarded organization, or an agreed plan of government—thus giving loose rein to the wildest anarchy and recklessness. The reason why some refuse to be put in subjection is because they prefer to be part, if not all, of the authority. Paul commanded the church to esteem those who were over them in the Lord, and that very highly. "Obey them that have the rule over you: If any man obey not our word, . . . note that man" (2 Thess. 3:14). God has always blessed organization, when it was for His glory. John Wesley proved this. The churches that are accomplishing anything today are organized.

Beware of fighting against God's plan. I am fully persuaded that every child of God should have a church home, and especially the holy people should be united into one great organized church.

BOTNA, IOWA.

What Is A Compromiser?

By MRS. FANNIE ERB

A COMPROMISER is one who through cowardice, love of praise, love of place, or what he terms tact (taking matters in his own hands and leaning to his own understanding); lowers the standard of God to please others. In other words, he becomes a man pleaser, becomes popular, rounds off the corners, dulls the keen edge, and tempers the gospel to please first this one, then that, until he can fit in almost anywhere without antagonism, and in a most pleasing, smooth, polished way, move about without stirring the Devil, or arousing persecution, and escapes all the reproach and shame of the cross, the malice and hatred of the world. Hundreds throng his altars, and why not? It doesn't cost anything much to get religion at his terms. He will accept your testimony at almost any angle. You may never have been converted, yet if you are professing to be a Christian, and come to the altar as a candidate for sanctification, he will tell you, "Just believe," or if you have two living husbands, he will be careful not to become aware of the fact, so that he can, if possible, make you believe you got sanctified over such a condition. Or you can have bitterness and hatred in your heart, but all you need to do to please and meet the terms of the compromiser is to pray a little, and then believe, and you are sanctified. Indeed his standard is so flexible that all you need to do is to go through the form and profess, no matter about the present condition of your heart. Just the outward form and your testimony is all that is necessary.

The compromiser does not preach the suffering side of the gospel. It would make him too unpopular. He dwells on the glory side, and the victory and joy side, and of course every one wants the benefits of the gospel if he can get it apparently for nothing; especially when almost everybody else is going to the altar, and it is popular to "hit the trail." "While they promise them liberty, they themselves are the servants of corruption" (2 Peter 2:19). He has forgotten that God said in His Word, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood" (Jere-

miah 48:10). He failed to remember that the Bible states plainly: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

But in order to make good, to meet the good will of his superiors, to make good his reputation, in order to be successful, he must needs build up, and build up fast. What matters what kind of material goes into the wall, if it is all covered over with untempered mortar? Having any amount of mortar on hand, he can fill in every ugly, gaping hole, smooth

over every rough place, cover up every fault with smooth words and fair speeches; but the Word says, "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall" (Ezek. 13:10).

The compromiser only builds for time. Eternity does not enter into his plans, therefore Jesus said, "They have their reward." But oh, how cheap they are selling out! How their present dignity, and self-praise, and popularity, will be turned into shame, contempt, and confusion! Deceiving, and being deceived themselves, many follow their pernicious ways, only to curse them throughout an endless eternity of sorrow and woe.

When the Pharisees asked Peter and John by what power or name they had made the lame man whole, they might have answered, "In the name of God," which would have been a part truth, but they were no cowards, but dared to risk their lives for Jesus' sake. Although they knew it would bring suffering, they met the issue squarely, and replied, "In the name of Jesus Christ of Nazareth, whom ye crucified." How unlike the preacher, who was giving a certain message, and just about to administer a rebuke when a certain woman entered the church, who he knew would take the rebuke seriously. Instantly he recovered himself, and left out the offending portion of his message in regard to the woman's feelings, and congratulated himself on his wonderful tact. Now one of two things was certainly a positive fact; either his message was not of God, or if it was he should have delivered it all; because God knew who would be there, and intended it to be given just as He gave it to the preacher, without fear or favor.

These compromisers will insist that certain folks are of God, while they acknowledge they are not doing the will of God. They will say, "You are a good, sanctified person," and at the same time oppose you in your work of the Lord, as though God would lead two of His children to oppose each other. Why do I say this? Because the compromiser is willing to admit that every one is serving God, whether their lives correspond with their testimony or not. In this way he is a friend to every one (only not to the true child of God, for he exposes him), and especially to himself, for in being easy on other folks, he spares also his own conscience. They claim they are on neutral ground, that they love everybody, and have no criticism for any one, but they always reveal sooner or later which side they are fighting on; for there is no such thing as neutral ground in this fight between right and wrong, light and darkness. If they fail to take sides with Jesus, in His criticisms of the Pharisees, they always take sides with the Pharisees in their criticisms of Jesus, and do it in a way that reveals their underhanded, unjust, malicious spirit within, seeking to wound the child of God, whenever possible.

But some day God will bring His unjust servants to account, for no traitor will ever enter into the kingdom of God, and woe to the man or woman who dares to tamper with God's plans, God's Word, God's people, or God's standard.

The HERALD OF HOLINESS has been an unspeakable blessing to me since I have been here in this dark country of Mexico. I do not know what I should have done without it. I am afraid I should have had a harder fight than I have had, but it has been food and drink for me.—CATHARINE STAKE.

WHAT OUR NATION'S DRINK BILL WOULD DO FOR OUR BOYS IN FRANCE

Every day we are spending enough for alcoholic drink to pay for any one of the following items, and our nation's expenditure for liquor for one week would purchase everything in the entire list:

1. Buy a \$5 pair of shoes for each of 1,300,000 men.
2. Purchase gas masks for 253,000 men, at \$27 each.
3. Clothe and feed 22,830 soldiers in France for an entire year at \$300 each.
4. Furnish 6,850 motor rolling kitchens at \$1,000 each.
5. Purchase 4,566 motor ambulances at \$1,500 each.
6. Construct 137 base hospitals, with 500 beds each, at a cost of \$50,000 per hospital.
7. Fully equip 2,055 hospital wards with fifty beds each, with beds made up and linen in reserve, chairs, tables, mirrors, foot tubs, 120 pairs of pajamas, bathrobes, and towels, at \$3,350 per ward.

SHALL WE BE MORE TENDER WITH THE PROFITS OF THE GERMAN BREWERS THAN WITH THE LIVES OF OUR SONS?—Mark R. Shaw, in National Advocate.

The Praise Weapon

By REV. ARTHUR F. INGLER

AS A starting point, let us read together the introduction of the General Epistle of James. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." The fierce persecution of the saints at Jerusalem had driven them into the unevangelized fields of neighboring and distant countries, and out there, separated from the friends and comforts of the old nest, they were sorely tried. James was their faithful pastor in Jerusalem, and he divined that the lonely and isolated workers on the frontiers would be severely tempted, so he wrote them this encouraging epistle. He addressed them as the "twelve tribes which are scattered abroad." Now, I don't know, dear reader, in which tribe you are, but I like to think that I belong to the tribe of Judah. You know that "Judah" means *praise*, and that the tribe of Judah led the long procession of the Israelites in their travels across the desert to Kadesh-barnea. As long as Judah led the van they marched victoriously. And so long as praise is foremost in your life you are having the victory and faith inspires you onward.

I have heard Christians say that they would praise the Lord if they felt like it. Brother, you can not find such a doctrine taught in the Bible. If you only praise God when you feel like it, Satan has seen to it that you seldom feel like it, and God has been getting very little praise from your life. Shame on you. I read that the Israelites marched around Jericho once each day for six days and that on the seventh day they marched around seven times, making thirteen times in all, but not one of them said that thirteen was an unlucky number. There was not a sign of a crack in the walls of the city and it looked like their work of faith was a failure. They were very weary, no doubt, but when Joshua commanded them to shout they all obeyed. I judge that the majority did not feel like shouting, but they shouted anyway, and down the walls fell and they walked into the city and possessed it. If you wait until you feel like shouting there will be many obstacles in your road to conquest that you will never surmount, and many victories that you will never gain.

"Praise is both emotional and volitional." You can *will* to praise as well as *feel* to praise. Have you never thought of this? It may be like making a sacrifice to God to do it, but you can make it. I read in Hebrews 13:15 that we should "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." What a sacrifice! What an offering. The poorest of the Lord's children can make this. Listen to the psalmist at the head of the thirty-fourth division of Praises, "I will bless the Lord at all times: his praise shall continually be in my mouth." Then there's no room left for tobacco or gum; no room for murmurings and complaints. Praises shall fill our mouths continually. No gossip will ever pass our lips; no scandal shall travel beyond our door. Glory to God for the "praise weapon!"

Praise is a beautiful garment. Are you wearing it? Some ministers and missionaries have not gone to their appointments for some cause or other, but we can go to ours and we should go at once. Look here, the prophet declares that Christ Jesus has read out our appointments. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;

that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isaiah 61:3). Do you wish to glorify God? Then offer praise to Him. "Whoso offereth praise glorifieth me" (Psalm 50:23). The most of people like to wear clothes and hats that are becoming to them. All right; the garment of praise is very becoming to the saints. "Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Psalm 32:1). "Praise ye the Lord: for it is good, to sing praises unto our God; for it is pleasant; and praise is comely" (Psalm 147:1).

The sanctified life is one filled with praise. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" (Heb. 2:11, 12). So you see that we are in the Lord's order when we praise Him in the church. Praise was the pivot on which the victory turned for Israel. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten" (2 Chron. 20:22). Are you using the praise weapon against Satan in these perilous days? I have a friend in Illinois who is seventy-seven years young, who has found that the Enemy flees before the tactics of praise. She relates that the Devil brought a great host of demons from the pit one day and that they filled the house and proceeded to make life unbearable for her. She went to the pantry and seized two pie tins and began using them as "high sounding cymbals," going from room to room beating them together and singing praises unto God. In a short time the demons left the house and she was victorious. She had 1 Corinthians 1:27 to back her up in that strategy, and God honored the Word and rewarded her faith.

Praise defeats the Devil in the time of darkness and depression. Some years ago, while in charge of a mission in a difficult field in Nova Scotia, the Enemy made a drive on my soul and body. I had been having blessed victory in the services, and souls had been coming to the Lord and finding peace in believing; but one morning, when feeling somewhat indisposed in body, I began to feel greatly depressed in spirit and could not account for it. The feeling increased until I took my Bible and knelt in prayer alone. I asked the Lord to search my heart and life and point out the trouble, and I would rectify it at once. But He was silent to me. I felt my pulse, looked at my tongue, and took my temperature, spiritually speaking, but all to no purpose. It seemed that Satan had spread his black wings above me and all feelings of salvation had departed. After awhile a sweet voice whispered through the silence and said, "Why don't you praise the Lord?" That was a new thought to me at such a time as that, but I thought, "Well, sure enough, why don't I praise Him? I have many things to praise Him for." And I began to count my blessings over. In a short time I was on my feet walking the room and clapping my hands (playing on my instrument of ten strings) and praising the Lord. The Enemy left with all his feelings and I was happy in the glorious victory wrought by praise. I learned that there are some moods and feelings that one can not pray through, but he must praise through.

Dear reader, stop awhile and give the Lord the praise due to Him for His continued mercies and for His kindnesses to you and yours.

I wonder if we all have the experience of old Brother Habakkuk, who declared his faith in God. We shall need it when the flour bin is empty and meatless days are many. Listen to his faith, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places" (Habakkuk 3:17-19).

We know an evangelist who exhorted the people to praise the Lord at all times and to be thankful for everything, and the very next day the Lord let him have an opportunity to practice his own preaching. The mail brought him word that a proposed tent meeting had been cancelled and the following day another disappointment came denying him the privilege of half rates on the railroads. He had applied for an annual clergy certificate and was refused, with no clear explanation. But he took his own medicine and praised the Lord, thanking Him for grace to stand the tests, and went on his way rejoicing. Hallelujah. Brother Habakkuk cheered him much, and David comforted by saying, "The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied" (Psalm 37:18, 19).

What an experience this! No room for fretting and worrying here. No giving place to the Devil; no sighing and complaining at the hardness of the way, but a sublime faith in a covenant-keeping God. In times of war and famine, He will hide His faithful ones and care for them and theirs. Blessed be God! Let us keep on praising God; He doeth all things well. Satan is outwitted by the soul who refuses to worry and complain. He doesn't seem to know what to do with a trusting, praising soul. And so we are "more than conquerors through him that loved us." **MORE THAN CONQUERORS!**

We get the HERALD OF HOLINESS regularly, and during the time we were deprived of meetings it was read as we never read it before; and it seemed that we had fallen in love not only with the paper, but with every one in the Publishing House. I guess we shall appreciate you more in the future, and remember you often in our prayers. May the Lord bless you all and keep the HERALD OF HOLINESS full of good things for hungry souls, is the prayer of this servant of His.—C. W. Welts.

The HERALD OF HOLINESS of November 6th is a very fine number, and to my judgment there are several editorials that should be put in tract form and scattered over the land. Dr. Haynes' editorial on "Reconstruction and Adaptation" is one editorial that ought to be put in tract form. Brother C. W. Ruth's article on the "Carnal Mind" would also make a fine tract. Third, Brother L. B. Williams' letter on "A Successful Evangelist" is as fine a thing on the subject as I ever read. It is just like dear old Brother Williams. There are many fine things in the paper, but I thought that these three ought to go into tracts and be scattered abroad over the land. May our Father bless every member of the great Pentecostal Nazarene family, is my prayer. I am today in love with Jesus and a whole world.—Bud Robinson.

"Tarry . . . Until"

By the Late REV. H. L. GOODSELL

FOR YEARS the writer has been puzzled and mystified by the very apparent lack of the blessing by many who professed the same in the holiness movement of today. No doubt carelessness in regard to definite and clear-cut testimony on the part of some, and neglect of the Word of God and regular periods of prayer accounts for the gradual loss of power and glory of many others until there is nothing left of their experience of heart holiness but an empty profession, a powerless life, and a dull, haggard countenance.

However, it is the opinion of the writer that the great trouble with a multitude of holiness professors is that they never in reality obtained the baptism with the Holy Ghost. They were convicted, they went to an altar of prayer, and they were sincere and earnest in their desire to be sanctified wholly. And yet, right there is where they were switched off, and failed to obtain the priceless gem of heart purity, having palmed off on them instead a paste imitation of the same. Dr. Keen says, "If we fail at the altar, we fail all the way." Over-zealous and excited altar workers pounce down upon them and begin at once to "rail-road" them through.

At a campmeeting some years ago the writer went to the altar seeking holiness. Immediately my friends got busy and all pitched in to help me. One talked into one ear, another monopolized the other, number three pounded me on the back, while number four seized my hands violently and wiggled them above my head, at the same time a sister inside the altar rail was telling me, "It is your business to believe." Is it any wonder I left that altar as far from the blessing as I had ever been—perhaps more so? My trouble was I had too much help. Truly it would have been a miracle had I prayed through, with so much to distract and excite me.

Unwise, and yet well-meaning, workers apparently do all they can to "help" the seekers. They would almost seem to say, "We are going to help you so much that you can have a painless extraction of the 'old man.'" A good many of us died hard when we actually did die; but lo, here is an approved method adopted by superficial workers and evangelists of telling them to "just believe, just believe, that's all there is to it." The poor, bewildered seeker, not having passed this way before, takes their proffered instruction, rises to his feet, and testifies that he believes he is sanctified. A shout goes up, some one starts a chorus, and the scene closes in a blaze of rejoicing for every one present except the poor seeker. One more professor has been added to the already large number of holiness professors, who are not possessors.

Not only is much of our instruction and altar work premature and abortive, but often there is such a din and confusion and so much noise going on about the seekers that they become confused and distracted, and as a result are led to presume it is done; or as one might aptly put it, "take it by dry faith and go away without it." Some are not able to discriminate between a "holy" noise, and that which is "wholly noise."

The instructions of Jesus to His disciples as given in Luke 24:49 are very, very simple indeed. "Tarry . . . until ye be endued." In other words, "Tarry, seek, wait for it, and let nothing else engage your attention until you be endued with power from on high"; at the same time encouraging them that they

would receive power when the Holy Ghost should come upon them.

No time is specified when they would receive it by the Master. It was really none of their business when, but it was their part to keep tarrying "until" they received it. And that is exactly what they did, for Acts 2 declares that "suddenly" they were filled with the Holy Ghost. This forever settles the manner of obtainment, and demolishes the theory of gradual attainment or any other short-cut, believe-you-have-it method.

It is a "safety first" policy to instruct seekers to keep on seeking until they are consciously baptized with the Holy Ghost, rather than to tell them to "believe, believe," and influence them to profess something they have never really obtained. Ofttimes seekers have a mere hope-so, guess-so in place of a real know-so experience, simply because they never tarried long enough to get the "old man" slain and receive the life-giving blessing they were so much in need of.

Doubtless the very apparent "stirrings" of carnality in some holiness professors comes as a result of never having tarried long enough. Again, those who are constantly running to the altar in every revival meeting that comes along simply go through the same old story of part consecration, hasty belief and profession, and in every instance fail to receive because they fail to tarry long enough.

Beloved, our eternal destiny is at stake, and we can not afford to rush into a mere profession of holiness, nor to influence others to do so. Let us make sure work by tarrying, praying, waiting, staying, digging, mourning, dying, until we hear from heaven.

Praying Through

By REV. W. R. CAIN

THAT THERE is such an experience as suggested in the caption can not be questioned. It is something a person can know. Evidence is indispensable and while it may possibly be realized in several ways, there are some things which are not necessarily any sign at all that the prayer went through. One is *emotionalism*. A good man or woman while praying for some particular

NOW AND AFTERWARD

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the alleluia song.

Now, the spirit conflict riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Here, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou."
—Selected.

person or thing, may get "blessed," have a shout, or spell of ecstasy, thus accepting that as the sign the prayer found lodgment in heaven; and it may be, too, considered as proof of an immediate answer in the affirmative.

We remember once of a man who had a sick brother in another state. This greatly afflicted fellow was cold in death at the very time his brother got wonderfully blessed while praying for God to heal. But to have taken it for "praying through," and the restoration of the sick brother, would have been a delusion. This same kind of evidence is so often accepted as the sure sign God wants a certain evangelist engaged, etc. Furthermore, a person may be certain his prayer reached the throne, while there may be no evidence at all when it is to be answered. Neither does that fact annul the possibility of having some prayers answered almost immediately. So far as that is concerned, one needs to be perfectly satisfied with the knowledge that his prayers went through, regardless of the answer. Also, it is true the "feeling good," or having a "spell" of some kind, possibly an exhilarating one, might be the direct result of nothing more nor less than a good big dinner or supper. In this case, *animalism* could easily be taken for evidence of the "praying through," supposedly prompted by the Spirit.

Again, where several are in prayer, there is generally a sort of *contagion*, and it isn't difficult to be deceived about "praying through" under such circumstances. Finally, who can say it is not possible for a person to become so set in a certain thing that except they felt the answer was in the affirmative (or, it might be, negative), in other words, as they wanted it, they would not accept it as an answer, while all the time the asking was amiss. So, imagination, or confirmed habit of thinking, or believing, could persuade one to think he or she had really "prayed through."

Surely, God's people are not to be governed by the flighty, impulsive, spasmodic, exhilarating signs, nor so-called "impressions"; for in so doing we will bring much reproach on His cause, besides being doomed to bitter disappointment. What is needed is the *inner consciousness or divine assurance*, which is obtained conditionally. "And Saul asked counsel of God. . . . But he answered him not that day" (1 Samuel 14:37). "And when Saul enquired of the Lord, the Lord answered him not" (1 Samuel 28:6). When God doesn't answer, there is a good reason. To read the context of the above references we are not left in any doubt why Saul *could not pray through*. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). "Regard" means excuse or apologize for. "Iniquity" embraces both transgressions and inbred sin. The phrase, "in my heart," implies *secrecy*, not necessarily openly or publicly. Too many are trifling, and in the meantime, claiming their prayers "go through." Or, if they do not contend thus, they wonder why they get no evidence. And not to be able to "pray through" during an emergency is a calamity. (Looking up the references in the margin opposite Proverbs 1:28 is to discover other reasons why praying through is not more common.) Presumption and supposition will not do. We must know (1 John 3:22).

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NEW MISSION IN OKAYAMA, JAPAN

BY REV. P. C. THATCHER

Some time ago we entered the city of Okayama, which has a population of 110,000, with the intention of planting a Pentecostal Nazarene mission. Although not acquainted with any persons here, yet we settled in a little Japanese house, determined to stay. The next thing was to find a good location for a mission and a suitable building. No one but a missionary in Japan can realize what a task that is.

First, the cities of Japan are so thickly populated that one seldom finds a building empty for any length of time. So that means one has to be on the lookout every day, for if you are not looking one day that might be just the time when some one would move out, and it would be rented again in a few hours. Then another difficulty is that we have no real estate agents in Japan to assist us in searching for a house. Hence we must just walk the streets and watch for a little sign on the door, "to rent." But there are still other difficulties to meet: If you find a suitable place, and the proprietor is a strong Buddhist, he will refuse to rent his place as a mission. Then again, some proprietors do not like to have their building (which is mostly suitable for a store) remodeled and fixed for a mission. But we praise God that after a long and patient search we found a suitable house in the business section of the city, on a very desirable street for this purpose, as many people pass by during the evenings.

Our next job was to superintend men to fix it into a mission. Partitions must be taken out and the old floors removed. Cement floors must be put in, walls and ceilings all fixed over. The front of the building, which consists of sliding wooden doors, which are only suitable to shut up a store at night, must be taken off and a new front put in which has glass windows and doors, making it suitable for a mission. A platform and benches must also be made, and other repairs. This all may seem easy to you, with American carpenters to call on to do the work, but you will remember we must use Japanese carpenters. Their customs, habits, and dispositions are different, and much wisdom and thought must be used in planning such work. Perhaps you are not used to a carpenter who works a few hours and then sits down for a long smoke and repeats this very often. Then he may be missing, after working for about two days, and when asked the reason why, he might say he drank so much wine he was sick and could not work that day. Get him started again, and he may be missing another day, because it was a Buddhist feast-day or holiday. And so each time an excuse, until it almost seems that he will never finish his job. You will find it is no use trying to hurry these folks. Although your patience may be tried, yet you must just be patient and encourage him to keep at it until he finishes it.

We praise the Lord that at last all is done. We stand and look now at a good mission building ready for these hungry, darkened souls to come in and hear the gospel. As we look we think of those saints in the homeland who have made this transformation possible. Yes, this was formerly a store where they sold and stored liquor; now it is a Pentecostal

MISSIONARY

Nazarene mission. Our hearts rise to God in praise for the faithful saints who have given so liberally for this work, and backed up their gifts by their prayers.

Sunday evening, September 8th, we held our first service. Brother preacher, can you imagine entering your new charge without a Christian to begin with? Not only that, but can you imagine what it would be to face your new congregation realizing that they know very little about the Christ? Most of them know nothing of the true gospel—yes, many of them are about to hear the gospel for the first time. I am sure the great compassion for these souls would fill your heart just as it does mine.

Our benches seat about ninety, and when necessary we could crowd them closer together and put in a few more benches. The attendance is excellent for an entirely new work. The first time they stand near the door and listen, then venture into the back seats, and finally come farther front. About an average of seventy hear the gospel at each service. It is only two weeks since we opened, and the attendance and interest are increasing daily, and conviction is settling on hearts. While we always give an invitation for seekers, yet we have not urged them yet; for you can see that they need teaching the way of salvation thoroughly, so that when they seek they will understand to cut off entirely from all sin and heathen religion, and take a stand for real salvation. We are nearing that climax, and are praying mightily for a real sweep of victory, when many souls shall truly experience genuine salvation and stand true to God under all circumstances. Thank God, by faith we can see "victory ahead."

The Sunday school, also, is an interesting feature of this work. The children come in at the appointed time and sing the hymns they are taught with great earnestness, and listen attentively to the Bible lessons which are so new to them. It is not unusual for thirty to forty of these children to be waiting at the door for the evening service, also. We let them in until the older people come, and then if there is not room for them any longer we must send them home.

We heartily thank you for all your interest and prayers, and for the money you have given to begin this work in this city. Please continue to pray for these needy souls.

THE HOLY SPIRIT WORKS IN
AFRICAN KRAALS

BY MISS ETTA INNIS

This has been a good month, although we have had some very cold weather. The average attendance has been about fifty. Several heathen started in this month. The Lord is speaking to some of their hearts. One poor mother wept and cried last Sunday, but refused to yield to God. The Enemy fights just as hard for the poor, dark heathen as he does for the refined and educated in the homeland. In going among the kraals we meet

no opposition at all now; but the difficult thing is to get them to the yielding point.

My heart is so burdened for the parents in this district. Several of them are deeply interested, and are regular attendants at the church services. Pray much that we may have a real revival. I know God can give it. My heart cries out for it. Nothing short of seeing men and women coming to God satisfies my heart.

I spent one Sunday this month at old Grace station, and had a most blessed day. One man wept and prayed his way to the cross: Bless the Lord!

Yesterday in my kraal visiting I found an old woman, whom I had visited and prayed with before, in a happy state of mind. She gives evidence of drawing near to God. Her daughter-in-law is one of our best Christians, and is a great help to the old woman. The Lord does bless them when they get in touch with Him, and they are so simple in their faith and confidence in Him that it seems easy for them to trust all in His hands.

The schools at the new stations are opening up fine. The Lord is adding His blessing. We are going onward and upward.

AN OPPORTUNITY

One of our prospective missionaries is now in college struggling to secure a medical education. The Lord has wonderfully helped him, and in answer to prayer funds have been supplied to assist him with the very heavy expense in connection with an education of this kind. We are sure that there are a number of our readers who would like to assist our precious brother to meet these heavy financial obligations. As soon as he is through college he will be sent to one of our foreign mission stations.

It is almost impossible to get medical missionaries, and certainly we want to do all that we possibly can to assist our own young people who are preparing for the work of a medical missionary, and we believe that money invested to help our brother secure his education will be money well invested.

We want to secure a few hundred dollars for this purpose, so if the Lord lays it on your heart to contribute please send it, even though the amount may seem small. Possibly some may even be able to invest a hundred dollars in this young man. Pray about it and let us hear from you.

E. G. Anderson, Treasurer

2109 Troost Avenue, Kansas City, Mo.

God can do nothing great for a life that shrinks from supreme difficulty. The question for us is: Have we let the Spirit lead us into hard problems? Have we let Him urge us into tasks for which we ourselves have not the capacity, except as we rely on divine wisdom and power? Have we crept out of the challenge of the Spirit on the plea of our modest estimate of our ability? If so, we must suffer the penalty of diminished personal development. No amount of devotional life can make up for a retreat from practical, actual, difficult tasks in life.—John Douglas Adam.

THE WORK AND THE WORKERS

FLORIDA DISTRICT ASSEMBLY

Owing to the prevailing epidemic of influenza, which has been so prevalent throughout this and many other countries, the fourth annual District Assembly of the Pentecostal Church of the Nazarene which was held in Miami, Fla., closed the night of December 12th, holding only two days.

Notwithstanding, this is one of our younger small Assemblies, the various reports show an encouraging increase in all departments of work. Among special items of interest reported were two new church buildings and also an increase in ministerial support and offerings for missions.

Church property reported at ten thousand dollars without any indebtedness comprising four churches and one parsonage building. The members of the Assembly were full of faith and are planning for an aggressive year on all lines of our work.

Rev. B. F. Sheffer has been appointed District Superintendent of the Florida District and has entered upon his duties with the present address at Pensacola, Fla.

H. F. REYNOLDS, Gen. Supt., Chairman.

NEW ENGLAND DISTRICT

I have recently held a series of revival meetings at Lewiston, Maine, closing Sunday, December 15th. The Lord helped us to win out and the closing week saw several seekers at nearly every service. Much prejudice was broken down and the people quite generally accepted the teaching of Bible holiness and sought the blessing.

I was ably assisted by Rev. L. E. Mann of Livermore Falls, and my son, Rev. C. J. Wash-

burn, who has moved to Auburn, an adjoining city, and will continue his labors with the people in Lewiston.

I went from here to Dover, N. H., to assist in the opening meetings of our new mission. Rev. J. Glenn Gould and Brother Byron Marshall of Haverhill, Mass., each took a service in my absence and had several seekers at the altar. There was a good interest throughout the meeting. Sinners were saved, backsliders reclaimed, and believers sanctified. The closing Sunday was a season of victory. The little band who have opened the mission are much encouraged with this good beginning.

I am now visiting our Connecticut churches and on my return shall stop off at Springfield, Mass., and preach at the holiness mission.

N. H. WASHBURN, Dist. Supt.

EVANGELIST JOHN E. MOORE

I am at Deer Creek, Okla., assisting Rev. W. D. King in a rather unexpected meeting. Brother King wanted me to come and be with him over Sunday and sing for his people. A revival broke out and here we are happy in the love of Jesus. Some are praying through and getting fixed up. Thanks be to God for an experience that will keep us fired up to a white heat.

My next meeting will be in Los Angeles for the month of January with Brother Bud Robinson as evangelist. We ask the readers to remember us in prayer.

EVANGELIST W. OWEN JONES

After the campaign in Mississippi and Georgia where our hearts were delighted with

seeing souls come to God, we adjourned to Nebraska. With Brother Paul Snyder we held a meeting in Jansen, Neb. The Lord blessed us. People came and heard the gospel and also the address on "Counsel of Defense" by the writer.

We enjoyed the camp and Assembly, as usual. Dr. Willard captured all by his winsome gospel. After this we returned to the South. We spoke for the Presbyterians and Methodists in Georgia. After a brief stay in our Atlanta home we came to Louisville, Ky., and were privileged to lead the singing in the tenth annual Assembly.

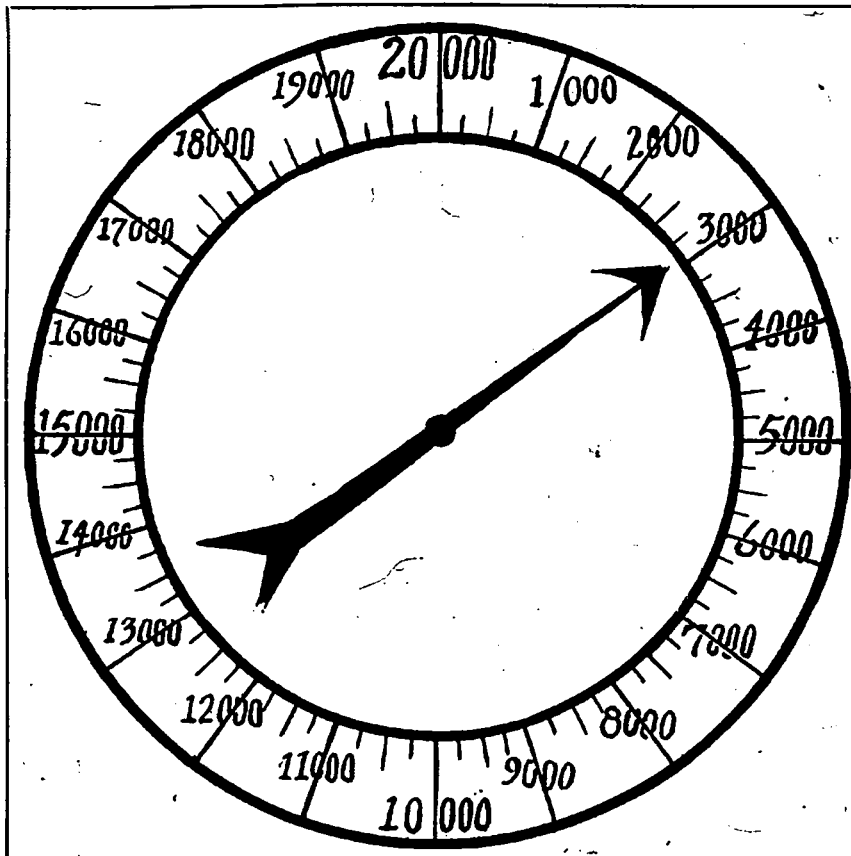
Brother Jones was an agreeable master of ceremonies. Brother Williams again proved equal to the occasion. Brother Reynolds' message on missions only increased our love for this great work. Brother D. L. Rice of the Publishing House did well in his representation of the work and its needs.

From here we came to Fairbury, Neb., and entered a meeting with the pastor. The first week Brother Ludwig, District Superintendent, came and started things. We found him a good fit for this work. We were taken out of this meeting by a severe cold that confined us indoors for a week. We were privileged to stop off at the Publishing House and pay our respects. It is always an enjoyable event to go to 2109 Troost avenue. It cheers the staff in all departments to have visitors come and see the great work being done. God richly bless Brother Sanders and Brother Scott.

BETHANY TRAINING HOME, MEMPHIS, TENN.

We are moving on and God is blessing us. A mission has just been opened up with a good

\$22,949.38. On the Second Round



SHOUT THE VICTORY

The \$20,000 has been raised and every mail continues to increase the amount. Even after the HERALD OF HOLINESS had reached our readers, announcing the victory, some of them have sent in their offering, saying, "I must get in on this." One brother suggests that we go on to the

Twenty-Five Thousand Mark

Well, we have asked for \$20,000, you have given it, and the board is grateful. Every penny of this will be needed in liquidating the debt. Of course, it would be mighty fine if the board had a few thousand left with which to publish a hymn book and some of the splendid manuscripts now ready for the press.

If there is a church, a District, or an individual to whom the Lord is speaking, we will not bar you out. We are only waiting to see what the Lord will do.

CONSOLIDATION OF OUR SOUTHEASTERN COLLEGES

The Assemblies of Kentucky, Tennessee, Georgia, Alabama, Mississippi, Florida, North and South Carolina are consolidating all of their school interests and forming a strong educational institution at Nashville, Tenn. This action is being taken after the most careful consideration by all parties concerned. One strong, well equipped, properly located institution can do the necessary work of educating and training our young people and others who are in need of training very much better than a number of small institutions struggling for existence.

With these facts before them, the Assemblies of the Southeast are uniting their forces with Trevecca College at Nashville, Tenn. Due to this consolidation the Southeast Nazarene College located at Donaldsonville, Ga., closed December 20th, 1918. The equipment of this institution is being shipped to Trevecca College at Nashville, Tenn., and the larger part of the student body will go with the faculty to Nashville. From every standpoint a more ideal location for an educational institution could not be found than we have in the college at Nashville.

Originally the property consisted of seventy-eight acres, a large part of this is shaded by virgin forest trees, while at the summit of a knoll, which commands a fine view, stands what is known as the administration building. Since its purchase a considerable tract has been platted into city lots and a number of these have been sold to the friends of the colleges. A few of these lots are still for sale. We are sure that a finer piece of property for college purposes could not be found in the United States, with a beautifully shaded campus, a well appointed administration building, dormitories, and recitation rooms, pure water, and ample grounds for gardening purposes, the outlook is very propitious.

As to the character of the school, too much



TREVECCA COLLEGE, NASHVILLE, TENN.

could not be said. Originally founded by the sainted J. O. McClurkan as an institution in which the vital truths of God's Word were to be taught with especial emphasis on the doctrine of heart purity and the baptism of the Holy Ghost. It soon became known as the holiness Bible school of the South and today the graduates of this school are among the prominent people throughout the Southland and other parts of the United States and foreign countries.

As an accredited school the various courses are now at par with the best colleges of the land, having preparatory departments as well as the regular collegiate courses carrying with them the attendant degrees. The moral and spiritual atmosphere which pervades the institution is excellent; while the teaching force is com-

posed of the instructors of national reputation.

The spring term opens December 30, 1918. The prospects for the consolidated institution are exceedingly bright. The opportunity for practical training of Christian workers in Nashville and vicinity is unsurpassed. The students preparing for Christian work are carried out on the streets of the city for open air services. Also bands of students to the jail, the workhouse, the city hospitals, and the state prison. In addition to the two Pentecostal Nazarene churches in Nashville, there are three live missions running all the time. Some of the students are continually engaged in this work, which affords the very best possible practical training in soul winning and Christian service.

JOHN T. BENSON.

congregation and people are interested. We will organize a Pentecostal Nazarene Sunday school Sunday, the Lord willing.

We will care for nearly one hundred girls and babies this year. Every girl in the home is saved-but one and some are sanctified. Unto God alone be all the glory. We have recently put in a commercial department. Miss Della Ford, former teacher in Trevecca College, Nashville, Tenn., is teaching the girls bookkeeping, stenography, and typewriting, thereby giving them a chance to make a decent living on leaving the home.

We are starting a campaign to raise twelve thousand five hundred and thirty-seven dollars to buy this beautiful place. It is worth at least twenty thousand dollars. One man, Mr. Clarence Saunders, says he will give one thousand dollars and another party will give two hundred dollars. We trust that our good Pentecostal Nazarene people will rally to the work here in Memphis, and help us build up a work. We can organize a church with about fifteen people, but think it best to wait a little while. Let us pray through on this matter, and go "over the top." What say you? Pray for us.

A. J. VALLERY, Supt.

P. B. AND HAZEL GRAY

Two months ago I called Brother E. A. Clark to come and organize a Pentecostal Nazarene church at Pleasant Grove and the "flu" broke out and since we have not been able to have our Superintendent with us. God gave us a real revival meeting at that place, for which we praise Him. We are expecting a real year of victory here, as our work is opening up and we are looking to Jesus, the Captain of our salvation.

LIBERTY GOSPEL TABERNAACLE

In the last month over fifty soldiers were at the altar as definite seekers for pardon or purity. These boys are from different states and represent a number of different denominations. Among the seekers were some very re-

markable cases. One, a Roman Catholic, came through with the shine of heaven on his face. Another young man, while at the altar Sunday night, threw a large package of tobacco toward the door, and still another said, that the gambling habit had mastered him since coming to camp, but the Lord had forgiven and saved him and he was done with the Devil's business.

We thank God and give Him all the glory for what He is doing here among the soldiers. Surely, these precious boys need God in this camp, where their surroundings are so sinful and degrading. It is as common to hear cursing in the barracks as it is to hear "glory to God" at a holiness campmeeting. With these conditions existing, the boys need full salvation to enable them to be "more than conquerors."

In the last month we have been ably assisted by Rev. Charles Cliff, Rev. Jennings, Rev. Snyder, and Sister Hollenbeck of Battle Creek, Rev. Nickerson of Grand Rapids, Rev. Haywood and wife of Grand Ledge, and Rev. C. A. Watson of Big Rapids, Mich. We were also favored one night with a great message by Rev. Will Huff of Sioux City, Iowa. We hope that all these workers can come again. Dear reader, pray for us and the soldiers of Camp Custer.

E. E. MIERAS.

Battle Creek, Mich., R. F. D. No. 6.

PASADENA UNIVERSITY AS I SAW IT

Well, Amen! We live and learn, and then we learn and keep on living; thank the Lord! I have just spent two days with our Pasadena University. I preached six times during these two days to good sized congregations, and we had about fourteen or fifteen at the altar, but most of them prayed through and met the Lord; they had a testimony to tell when they got through.

I was well pleased, both with the faculty and the student body. We have enrolled nearly two hundred as fine students as you will find in the nation, and I believe that before the second semester is over we shall enroll fully two hundred for the year. We are planning and counting on five hundred for next year. Our motto

or watchword for next year is to be "Five Hundred Students in the Pasadena University." We propose to write "500" on everything connected with the school.

We have a very superior faculty; as strong as can be found in the great holiness movement and our aim is that every teacher must be an expert in his or her department. With such a teacher as Dr. A. M. Hills at the head of our theological department, we shall, no doubt, have a very large class of young men and women here studying for the ministry. There is no finer teacher in the country than Dr. Hills. He has the rare gift of making preachers, who go out and make a success in their life's work. You will notice that I did not say that he had the power to call a man to preach, but I do say that he has the peculiar gift of preparing young men for their high and holy calling as few men have in this great nation.

Now, if we can put this deserving school out of debt, then secure a few more great teachers, then cover this beautiful hill with precious boys and girls, we will be doing what Dr. P. F. Bresee, the founder, saw in his vision, and what the Lord showed him would take place. Well, Amen! We are going to see it accomplished. God is on the throne, and the government is still on His shoulders. Brother Cornell says, "All hands lift," and Brother Fowler says, "Hold steady," so we will do both, Glory to Jesus! We will lift, hold, pull, and try to keep what we gain.

BUD ROBINSON.

SMITH BAND

On June 14th, 1918, in company with Rev. J. P. Roberts and family of Pilot Point, Texas, and Rev. Walter Smith and family of Pasadena, Cal., we left Pomona, Cal., in our automobiles for a trip to Pilot Point, Texas. After several days of travel over desert sands, mountain ranges, and rolling prairies, stopping at Grand Canyon, prehistoric cliff dwellings, and petrified forest en route, we reached our destination without accident and in time for Pilot Point campmeeting.

Brother Joseph Bates was the evangelist in charge with "the Smith family" in charge of the music. God came on the scene and blessed our hearts as Brother Bates poured forth the gospel messages under the anointing of the blessed Holy Ghost. Sister Bates and daughter Pauline were present and rendered very helpful service with their special songs.

Brother J. P. Roberts and family with their untiring efforts stand by the work and workers with their prayers, with open doors, and with their means, and God is keeping His blessing constantly upon the Rest Cottage. Let the saints remember them.

We returned to Clayton, N. M., to the home of my father and there watched by the bedside of a dying brother, who had been returned home from the navy. He passed away, leaving a beautiful testimony that bore fruit in the salvation of some of his former associates. We sold our automobile, returned to California and are now in charge of our mission and church at Sawtelle, Cal.

FRANK B. SMITH AND FAMILY.

GREAT ANNIVERSARY AND BOARD MEETING

The sixteenth anniversary and annual meeting of the board of directors of Rest Cottage Association, located at Pilot Point, Texas, will meet at Pilot Point, February 1st, and continue over three days in glorious days of prayer, praise, and general rejoicing over what our God has wrought in Rest Cottage during the last year. This institution has been adopted by seven great Districts of our church and is distinctively our own rescue home. On Sunday there will be an all-day of song, testimony, preaching, shouting the victory, and glorifying God. On Monday at 10 a. m., is the time for the annual meeting of the board of directors to transact all such business as comes before them. It is requested and expected that all members elected by the seven co-operating Assembly Districts, and such elected representatives will meet jointly with the board of directors at said time. There will be much and important business to be attended to, which will affect the policy and future of the work of this blessed institution of the church.

Remember the date, February 1st to 4th. The place, Pilot Point, Texas. The occasion, the great anniversary and annual meeting of the board of directors and all newly elected members by the seven related Districts. The object, to honor God, bless humanity, push red-hot holiness rescue work and to hasten the coming of Jesus. Free entertainment for all. If you plan to attend, address Rev. J. P. Roberts, Pilot Point, Texas.

REV. ALLIE IRICK, Chairman of Board,
REV. OSCAR HUDSON, Secy. of Board.

PASTORAL ARRANGEMENTS FOR HAMLIN DISTRICT

REV. J. WALTER HALL, District Superintendent.
Abilene Charge (Abilene, Buffalo Gap, Eula), Rev. Geo. Nicholson.
Amarillo, Rev. Miss Nora Gehres.
Bowie Charge (Bowie, Shannon, Bridgeport), Rev. P. R. Jarrell.
Bitter Creek Charge (Bitter Creek, Comper, Hollis Hill), to be supplied.
Cisco Charge (Cisco, Mingus, Duster), Rev. Thomas Ahern.
Hedley Charge (Hedley, Childress, Garden Valley), Rev. S. L. Wood.
Wellington Charge (Wellington, Dodsonville), to be supplied.
Dublin Charge (Dublin, Germany, Bunyan), Rev. J. G. Petty.
Gageby, Rev. T. M. Cornelius.
Mineral Wells Charge (Mineral Wells, Hillsboro, Bridgeport), Rev. Jas. N. Cooper.
Idella Charge (Idella, Dennis Chapel), Rev. E. N. Pitts.
Kelly, Rev. Mrs. Rosa Ingle.
Plainview Charge (Plainview, Lubbock), to be supplied.
Mt. Zion, Rev. T. H. Bigham.
McLean, Rev. S. R. Jones.
Roby Charge (Roby, Nazarene Chapel), to be supplied.
Pilot Point, Rev. F. L. Flynn.
Rest Cottage, Rev. J. P. Roberts, Superintendent.
Rest Cottage, Rev. Mrs. Minnie Roberts, Mastron.
Swedonia, Rev. J. C. Henson.
Wichita Falls, Rev. W. T. Givens.

International Sunday School Lesson

January 19th
THE PASSOVER
Exodus 12:1-14

Golden Text: "Even Christ our pass-over is sacrificed for us" (1 Cor. 5:7).

THE LESSON OUTLINE

H. Orton Wiley, D.D.

The previous lesson pointed out the necessity of communion with God as the source of wisdom and strength necessary to true leadership. The present lesson indicates the steps in the redemptive process; steps which culminate in communion with God as the end of redemption.

I. The Birth of a Nation.

"This month shall be unto you the beginning of months; it shall be the first month of the year to you" (v. 2).

1. The idea of a new start is attractive; the possibility of burying the past and beginning life anew is the hope which the gospel holds out to every unredeemed soul.

2. The "beginning of months" came to Israel by means of an exodus—an emancipation. Behind them was the servitude and estrangement of the old life; before them was a new life based upon the redemptive power of sacrificial blood. Those who, like the Israelites, would come into a new life, a "beginning of months," must plant themselves firmly upon the redemptive work of Jesus Christ and prepare for an exodus.

3. The "beginning of months" indicates the birth of the Hebrew nation. Paul's statement in 1 Corinthians 10:1-14, "Baptized unto Moses in the sea and in the cloud," doubtless has reference to the beginning of this new era. They went down to the sea, a collection of families, they came out of it a nation under the leadership of Moses.

4. The "beginning of months" is a prophecy of Pentecost, the birthday of the Church. On this day there was ushered in the dispensation of the Holy Ghost and to the Church was committed the preaching of the great truth that Jesus Christ baptizes men and women with the Holy Ghost, cleansing their hearts from sin and filling them with His own Presence. The individual Christian does not begin to live the Christian experience in its truest sense until the heart has been cleansed from sin.

II. Redemption by Blood.

1. The Universality of Condemnation. The Israelites were no less guilty than the Egyptians—all are under sin (Rom. 3:23). This fact must be understood and felt before there can be any proper appreciation of a substitute. Repentance must ever precede the forgiveness which comes through faith in the blood of the Lamb.

2. The Great Fact of Substitution. A lamb chosen for every household as a substitute for the first-born of that house-

hold, without which the destroying angel would have certainly entered the home of the Israelites as that of the Egyptians. They were passed over through no merit of their own but by virtue of faith in the shed blood sprinkled upon the door posts.

3. The Appropriation of the Remedy. It was not enough that the blood should have been shed; it must also be applied. So also, the atonement of Jesus as a Lamb without blemish avails nothing for the salvation of the individual soul unless its merits are appropriated by faith.

III. Communion with God Through Christ.

As the sprinkling of the blood symbolized the redemption purchased for us by the blood of Christ, so also the paschal feast signified the communion which the believer has by virtue of atoning blood. This re-establishing of communion with God is the great object of the atonement. "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent" (John 17:3). Cf. John 6:53-56 with 1 John 5:11, 12.

1. The feast was to be eaten only in the house which had been sprinkled with the blood; so also only those can commune with God through Christ who live under the blood of the atonement.

2. The lamb was not to be sodden with water but to be roasted with fire. This fact is deeply significant. Jesus submitted Himself to the fire of God's holiness and judgment and was found perfect; believers must be subjected to the fiery baptism of the Spirit of holiness which purges the soul from sin before there can be true communion.

3. The feast was to be kept with unleavened bread. Leaven is typical of sin. Paul speaks of keeping the feast, "not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5:7, 8).

4. The feast was to be eaten with bitter herbs in remembrance of the bitterness of the servitude and oppression from which they had been delivered.

5. The feast was to be eaten by the people standing, in haste, their loins girded about, their feet shod, and their staff in their hands. Here is a beautiful picture of the separateness of the Christian life. This world is not our home. Here we have no continuing city but we seek one to come (Heb. 13:14).

IV. The Memorial.

The Feast of the Passover was to be kept as a memorial throughout the generations of Israel's history. This feast was always kept with unleavened bread and with holy convocations and came to be known as the Feast of Unleavened Bread.

Hamlin, Rev. B. H. Haney.
Central Nazarene College, Rev. E. D. Cornish, President.
Central Nazarene College, Pastor, Rev. L. Lee Gaines.
Central Nazarene College, Business Manager, Rev. J. C. Henson.

CHURCH NEWS

Enterprise, Ore.

The Enterprise church is still pushing the battle on the victory side, shouting glory. The Lord does answer prayer in the good old-fashioned way. Several have been healed and a few saved; a growing interest prevails among the people. We are praying for a revival. We were called to anoint a sister afflicted with a goiter. She was healed and there was a shout in the room, for He had answered prayer. A young man and his wife came and they prayed through. The people are looking with great anticipation when the quarantine shall be

lifted. My daughter was healed of cancer, appendicitis, and goiter. The Lord said to her, "I am the Lord that healeth thee. He forgiveth all our sins and healeth all our diseases." Hallelujah! We are on the stretch for God and souls.—A. A. Miller.

Spokane, Wash.

Evangelist C. E. Roberts and wife, of California, have just closed a two weeks' meeting here. Never have we seen a meeting so hindered by outside influences, but God was present to own and bless every effort. During the first week we thought every service would be the last, and during the last week a partial ban was placed on public gatherings, so that every other seat had to be left vacant and the congregation was not allowed to sing. All this proved a real handicap, but the revival spirit was on, and we could not close. There were seekers at nearly every service and the closing service on Sunday night saw an old revival scene. There were twenty-two seekers and a sweep of victory that is seldom seen these days. On ac-

count of the influenza the crowds were small, but we are rejoicing that our God can give a revival. The evangelists endeared themselves to our people and we voted to have them again at some future date. Since the first Sunday in October we have been laboring under difficulties. The first ban extended over a period of six weeks, during which time we stained and painted our church on the outside; an improvement much needed and one which adds greatly to the looks of the church property. On November 24th, which was the first Sunday we were allowed to meet, we gave an offering of five hundred dollars to be applied on the church debt, and on December 1st the Sunday school gave a special missionary offering of one hundred dollars. The Lord continues to bless financially and all bills are paid. Our regular missionary offerings show an increase of seventy-five per cent over last year. The revival has, of course, brought a real spiritual uplift to the church and we mean by His grace to press on to greater things.—Rev. C. Warren Jones, Pastor.

Broken Bow, Okla.

We are now in progress on our new work at Broken Bow. God is blessing us. We have been in a Christmas meeting, and God has given us the victory. Some are coming to the Lord. We have a band of blessed good folks, and we are expecting this year to be the best year of our life.—C. M. Curry, Pastor.

Skedee, Okla.

The Lord is blessing us here, and we feel this is going to be the best year of our life. Our pastor, Brother W. B. Walker, is a man of God. We just had our District Superintendent, Brother Hill, with us. We always feel encouraged to press on toward heaven when he brings the message. Praise the Lord, for we are working for Jesus in Skedee.—Mrs. James White, Reporter.

Bloomington, Pa.

This church was blessed with a very gracious revival of pure and undefiled religion. Rev. W. E. Frederick, conference evangelist of the New York conference of the Free Methodist church, was our special worker. He began on Sunday, November 24th, and continued with us until December 22d. Every sermon and every move in this glorious campaign seemed to be directed and honored of God, and proved a great blessing to sinners and saints. Between thirty and forty souls bowed at the altar for either pardon or purity. "Praying through" was a feature of this revival. The five to ten minutes' sermonettes to the children of the congregation each evening, proved to be much honored of God. Not only did Brother Frederick work faithfully and ably in preaching and in the altar services, but with the pastor, he went to the homes of the people during the day, praying and exhorting the people to come to the church and to Christ. A number have already united with the church and others are coming. The finances came readily. The pastor's salary is overpaid, the current expenses are all met, while home and foreign missions are not forgotten, neither the District nor the General Superintendents' salaries neglected. We praise God from whom all blessings flow, and take courage. We can heartily recommend Rev. W. E. Frederick, 101 Dana street, Wilkes-barre, Pa., as a competent, spiritual, God-honored evangelist.—E. C. Krapf, Pastor.

Shelbyville, Ind.

We have just closed a good meeting with Rev. George and Effie Moore as evangelists, with a number of seekers at the altar for pardon and purity, who were glad finders. Our District Superintendent, Rev. U. E. Harding, was with us over Sunday, December 29th, giving us two good sermons, which were much appreciated by all. We are expecting in the near future to organize a Pentecostal Church of the Nazarene at this place.—Rev. Ellis Hawn.

Vincennes, Ind.

The work at this place is in fine condition. Truly we can say that we never served a more loyal and consecrated people. They are a people of prayer, and have the aim that keeps things on fire. The power of God is greatly upon us, our crowds are increasing, preaching is easy, souls are being saved, and our services are characterized by old-fashioned demonstration; in general, the atmosphere is like that of

\$10,000 Needed at Once for Church Extension

The Board of Church Extension needs ten thousand dollars immediately to meet very urgent calls for aid from our people. We have applications from fifteen states and fourteen Districts and many of them need help immediately. Some are in the drought stricken Districts where they must have help or lose all. They are not asking for charity, but loans from our own board that will tide them over until they can handle the debt. We can cut their interest in half and in some cases better than that.

Will not our Superintendents, pastors, and people come up to the help of the Lord at once, and help us save our property and our people much money? Money invested now will bring rich returns in the near future. We have something like the above amount pledged one way or another, but we need that amount now in cash to meet the present need.

Will not all who have pledged anything arrange to hand it in at once? Let all the pastors stir their people for this needed cause. Take offerings in your churches. If your District has adopted the birthday plan, push it. Preach on the subject. Get enthusiastic with it.

Brethren, this is urgent, vital, imperative. Act at once.

JOSEPH N. SPEAKES, Gen. Sec.

a great revival. If God continues His blessings, we shall go over the top in our siege meeting, beginning February 25th. A woman, who was working in a government factory, was overcome with gas. The physicians had failed to cure her, but one Sunday a number of us anointed her according to James 5. God healed her, and she came to meeting and gave her testimony. The pastor is being taken care of well financially, and ultimate victory seems sure. We want God to have all the glory.—P. P. Belew, Pastor.

Fortville and Flackville, Ind.

Personally the precious blood of Jesus cleanses and sanctifies wholly. The Lord is wonderfully blessing the work at Fortville. It doesn't seem like the same place it was one month ago. We have a great revival spirit on. Ever since Brother Agnew's coming to assist us in raising funds on the debt, it seems as though the folks have taken on new courage. We begin our revival at Flackville next Sunday, January 5th, and we are expecting some special help. We have some very precious people at this charge, and some who are really under the burden of a revival. The Lord gloriously sanctified a brother at this place a week ago Sunday, after we had tarried until 3 p. m. with him. Remember to pray for the success of our revival.—Loren R. Pendry, Pastor.

Moscow, Idaho

We are glad to be able to report victory at Moscow. While we are not now permitted to hold a series of meetings; yet the fire is burning on the altar, and shall never go out. We have been hindered much in our work by the plague, but have not been idle. We are getting a few folks in the fold as time goes along. We have been called at all hours of the day and night to go out to pray with and minister to the dying. We have lost a number of members from this new work through different ways, but the Lord has raised us up others who want to become members.—L. W. Goss, Pastor.

Marshalltown, Iowa

God is giving sweeping victory at this place. Already, without any revival effort, there have been five prayed through to great victory, some at the altar and some at home, and there is such conviction coming on the church as we have scarcely seen in many revival efforts. There have been such marked changes taken place in this church that almost every one can see them.—The attendance is increasing at every service, the prayer meetings are exceedingly good, waves of God's glory sweep over the

little flock as some of them prevail with God in prayer, and we are looking, praying, and believing that God is going to give us a revival of old-time salvation here at Marshalltown. We feel the holy fires burning in our souls, and are praying that God will help us to be a good shepherd of the sheep at this place, and that this will be a soul-saving station indeed.—J. H. Vance, Pastor.

Brooklyn Utica Avenue Church

These are good days for our church. For some time we have been watching and praying for the man the Lord would have us employ as an evangelist for a revival meeting. After a time he sent along the Wilde-Knight Evangelistic Party. We were greatly favored in securing their services from November 21st to December 15th. The spiritual singing and preaching were owned of God, and it attracted many strangers to the services. The battle was by no means easy. Satan contested every inch of ground, but the Lord gave us victory and a goodly number of souls bowed at the altar seeking for salvation. Besides the definite seekers, many in the church were helped in a very manifest way. A blessed spirit prevails over our services, and we are expecting great things from the Lord. Brother Wilde endeared himself to the young people. They were greatly helped by his ministry, and most of the seekers were young men and women. We sought first the kingdom of God and His righteousness, and He added, through His people, all the finances needed to meet the expense of the meeting. To Him be all the glory.—E. T. French, Pastor.

San Diego First Church

We have just closed an eleven days' revival meeting with Rev. Bud Robinson. We were forced to close on account of the influenza. We had just gotten to going well when the board of health ordered everything closed, although we had quite a number at the altar during that time, and the most of them either got saved or sanctified. Seven very fine folks united with the church, and a number more are coming in a little later. We would have had a great meeting if we could have continued. This has been my first privilege of having Bud Robinson with me in a meeting, and truly it was one of the greatest delights of my life. He was a great blessing to me and my people. Our people have been very loyal during all this time, and we have raised over \$800, paying off a note of \$400 on the parsonage, besides the other expenses of the church. The last two Sundays have been unusual, every one wearing masks, but the Lord blessed us just the same, giving us souls at the altar each Sunday.—C. W. Griffin, Pastor.

Wann, Okla.

Our meeting with Brother E. C. Cain as evangelist was no failure by any means. Several prayed through to definite victory. For this we praise God. Brother Cain is a real preacher, and God helped him to gain the hearts of our people. We are moving on nicely here, in every respect. Pray for us. May God bless the HERALD of HOLINESS and its many readers.—J. W. Dodd.

Haverhill, Mass.

God is graciously blessing the saints in Haverhill these days. His presence is with us, and His Spirit upon us. We held our annual roll call service and thank offering on Thanksgiving day, and over \$110 was laid on the table. Last Sunday the Holy Ghost most signally manifested Himself. The morning service was indeed wonderful, and a number of persons sought God in the evening. We felt led to announce that revival meeting would begin on Sunday, December 29th. At our Christmas exercises last night, the people gave a purse of money to Mrs. Gould, and a Hamilton watch to me. God bless them!—J. Glenn Gould, Pastor.

Louisville, Ky.

These are days of good things at First Church. The Kentucky Assembly is history now. Our pastor, Rev. L. W. Dotson, was called to shepherd this flock again. He is proving a very efficient pastor, and is truly a man of God. He has won the hearts of his people, and they are showing their appreciation of his untiring efforts by very liberal giving, and faithful attendance at the services. While the regular services on Sunday are times of blessed victory, souls praying through in the old-fashioned way, the Wednesday evening prayer meet-

ings are also times of refreshing. At a recent midweek meeting the Highland Park mission brothers and sisters came down in a body, the Lord was present to bless, and so the saints prayed, testified, and shouted the praises of God in real Pentecostal Nazarene fashion. Several new members have recently joined us, and several others are "looking our way." The Sunday school is well attended, with good interest, and all seem well pleased with their superintendent, Brother T. DeSpain. The finances of the church seem to come easier than for some time, and we are very much encouraged, and expecting great things ahead. We are praying for, and expecting, an old-fashioned revival, that is heaven born, when souls really go to rock bottom, and get right with God, in the near future. We ask your prayers for our work here.—A. T. Burnett, Reporter.

Molark, N. D.

Our ten days' revival meeting here at the Hamlet Church, with our District Superintendent, Rev. Earl C. Pounds, as evangelist, was a great blessing to our church and community. Twenty-three seekers for the two works of grace were happy finders. One night it seemed that all heaven was turned loose on us, and such shouting, weeping, clapping of hands, leaping for joy, and singing of praises to God we seldom witness nowadays, and all was in divine order and led by the Holy Ghost. Sunday, the 22d, Brother Pounds preached a powerful sermon for us in the morning on "The Real Church of Christ," after which he dedicated the church to God. Six saints united with the church, and about ten more expressed their desire to unite with us later. The meetings closed with the evening service, and three seekers received a beautiful experience. Brother Pounds has made many friends here who will stand back of him with prayers and their means. This is a new work, only a little over a year old, but it's going by leaps and bounds and we are looking forward to a strong church here in the near future. Pray for us.—F. B. Janzen, Pastor.

Bicknell, Ind.

We accepted a call to our church in Bicknell at the Assembly in September, and came to our post of labor a few days after, to find a band of spirit-filled Pentecostal Nazarenes here. We had four Sundays to preach the gospel and eight souls bowed at our altar during that time. Then came the influenza and closed our services for nine weeks. The Lord seemed so mindful of us during all that time. Very few of our number had the disease, and those who had it did not have it seriously. The Lord saw fit to spare me and my family, and we have had good health all along. Praise God. The work on our new church has not progressed as rapidly as we expected, this being a mining town, and we could scarcely get any help. As the ban was on and we were not allowed to visit much,

BIBLE STUDY Young People's Society

Lesson Thirteen
A Messianic Psalm
Psalm 96

By Rev. E. J. Fleming

1. Should our singing be accompanied by instruments? Psalm 98:1.
2. Why? Psalm 98:1.
3. Congregational singing. Isaiah 52:9; Psalm 141:1; Psalm 67:3-5.
4. The new song. Rev. 5:9.
5. Of what to sing. Psalm 101:1, 2.
6. How can I bless the Lord? Psalm 145:10-12; Psalm 40:9-11; Rev. 14:6, 7.
7. Honor and glory due Him. Luke 2:13, 14; Matt. 6:13.
8. How to worship Him. Rev. 15:4; Mal. 1:11; John 4:24.
9. Our duty to the heathen. Psalm 18:49; Psalm 98:3-9.

we donned old clothes and went to work to build it. We have, at present, a basement, 40 x 60 feet, dug, and the forms erected ready for the cement. Praise His dear name. At present we are worshipping in a hall, and last Sunday the glory of God filled the place. Our salary has been paid each week, and we feel that with a crowd of folks like these, and with God as the leader, we will have a glorious, victorious year. Pray for us.—C. V. Stevenson, Pastor.

Santa Fe, Tenn.

We have been having some very fine services here. This is a fine class of Pentecostal Nazarenes that we are laboring among, and they made this a pleasant Christmas for us, with their presents. One good woman gave us a turkey, and on Thursday a large crowd gathered at the parsonage, each bringing a present. We spent a happy time together. The missionary spirit is rising among our people. We have taken the support of a missionary. It looked like a big undertaking for just a small band, but we have a big God, and He has promised to help us undertake things for His glory. Pray for us.—E. T. Cox, Pastor.

Malden, Mass.

We have just closed a very profitable series of meetings, having been assisted by Rev. A. K. Bryant, of our Everett, Mass., church. A goodly number of seekers were at our altar, and our church was much refreshed and blessed. Miss Lula E. Barnard, of Lowell, Mass., was our soloist, and did very efficient work. The church has secured the services of Miss Barnard as pastor's assistant, until the District Assembly. We believe that our church is in a prosperous condition, with increased interest

and offerings for missions, and with a gradually increasing attendance.—F. C. Norcross, Pastor.

Chicago Woodlawn Church

We are glad to report good times in Woodlawn. Sunday, December 22d, was one of our happy days. The fact that it was the day for a special offering, in no way detracted from the spirituality of the occasion. The atmosphere seemed surcharged with love, which was evidenced by overflowing eyes and shouts of victory. Death had entered the homes of some of our members, but no gloom was present. The bereaved ones testified to the strengthening of the cord binding them to God, and their fellowmen. It was a beautiful Sunday, with several of our older and feebler members enabled to attend for the first time in some months. Visitors also were present, who had returned to Chicago for the holidays, and were glad to be once more in our precious Sabbath home. An offering of about eleven hundred dollars was placed in the basket. Brother Balsmeier is much loved here, and is doing a work for which we thank God. Our General Superintendent, Brother Williams, will hold special meetings with us in February, and our church will be formally dedicated by him March 2d.—Mrs. P. E. Shepard.

NOTES AND PERSONALS

Evangelist John T. Hatfield writes that he has just closed a great revival at Moores, N. Y., with about three hundred seekers and many happy finders. A real revival of the old-time power, where the seekers prayed through to shouting victory, was had.

Brother C. H. Whitehead, who is one of our prominent members of our Wichita, Kas., church, was a very welcome visitor at Headquarters last week. He reports the work at Wichita to be in good condition under the leadership of Pastor Lienard.

Rev. H. G. Trumbauer, pastor of the Pentecostal Church of the Nazarene at East Palestine, Ohio, writes us that should any of his friends be able to put him in touch with a Christian woman who could supply his home at least for a few months as housekeeper, he would be grateful. Address him, 143 West North avenue, East Palestine, Ohio.

ANNOUNCEMENTS

Notice—I would like to conduct some special revival services in south Texas, in January and February. For reference write to General Superintendent H. F. Reynolds, and Superintendent J. I. Hill, of the Western Oklahoma District, of which I am a member. Write at once. Address me at El Campo, Texas.—M. O. Harper.

Announcement—The Dallas District preachers' meeting will convene at Grand Saline, beginning Thursday before, and running through the fifth Sunday in March. The program will be arranged later. The influenza epidemic kept a number of our preachers from attending the Assembly, so let's make a note of the date and place, and all make special effort to be present. Pray for the occasion.—E. G. Theus, District Superintendent.

To the Pastors of the Chicago Central District—Only about half of the churches have remitted for their supply of Assembly minutes. If yours is yet unpaid please arrange to remit to me promptly. My address is Stockton, Ill.—W. S. Purinton, District Secretary.

For Sale—I have five books of the course of study for first year, which I would like to sell. The titles are, "Practical Book of English," by Hitchcock; "Life of John S. Inskip," "Hints to Self-Educated Ministers," "Essentials in American History," by Hart; and "Short History of the Christian Church," by Hurst. I will sell all five books for \$4.85. They have been used but a very little. By taking all of them I will pay postage. If you want these, or any one of the five, please write me at once, at 240 South Oak street, Shawnee, Okla.—Rev. J. R. Sullivan.

DEATHS

Fisher—Mr. Thomas Poplin Fisher was born August 19, 1847, died October 31, 1918. Age seventy-one years, two months and twelve days. He was a member of the M. E. Church, South. Funeral services were held at his residence, conducted by his pastor, Rev. Joel C. Whitson, assisted by Rev. Lige Weaver, pastor Pentecostal Nazarene church of Shelbyville, Tenn. Interment made at family cemetery.—W. A. Fisher.

SOUND DOCTRINE

By Rev. William Edgar Fisher

A NEW BOOK JUST OFF THE PRESS

A Sound Book

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Lehman—The home of Brother Frank Lehman has been visited by the sad visitor, death. Their son, Paul B. Lehman, died December 17th, after a brief illness with influenza which terminated in pneumonia. Paul B. Lehman was born March 31, 1908, near Hartford, S. D. He was ten years, eight months and sixteen days old at his death. He was a Christian boy and left evidences of his acceptance with God. He sought the Lord early in life as the Bible enjoins. He leaves his father, Frank, and mother, Carrie E. Lehman, two sisters, and four brothers to mourn his loss. The funeral was held in Mitchell, S. D., December 22, 1918. Rev. W. H. Tullis assisted by Rev. John Nolt conducted the services. He was laid to rest in the Mitchell cemetery, awaiting the resurrection morn.—W. H. Tullis.

McGarvie—The Moscow, Idaho, church has met with another loss in the death of Mrs. McGarvie, wife of M. M. McGarvie. Sister McGarvie had a real victorious experience; often walking the floor and crying, "Glory to God, praise the Lord." Heaven is richer, but we shall miss those prayers and amens which help over the hard places. Being past fifty-nine years of age, she had tried the way for some years and enjoyed the fellowship of the saints and the house of God.

Piersall—Bertha Piersall, wife of James Piersall of Dover, Ohio, departed this life December 20th to be with Jesus. She was a devout and consistent Christian, a Sunday school teacher of marked ability. She contracted pneumonia while nursing a family of eight that was stricken with the flu. She was a member of the Pentecostal Nazarene church of New Philadelphia, Ohio. This is the first death in the church since its organization. The church is heart-broken at the loss of this young and gifted woman, loved and respected by all who knew her.—Rev. G. W. Erskine, Pastor.

Stark—Alex J. Stark of Denver, Colo., was a member of our church. After less than two weeks' illness, Thursday, December 19th, 6:45 p. m., he went to be with Jesus. He was active in all departments of our work and loved by every saint. He leaves his faithful wife, one child, and many relatives. Everybody who knew him will feel his loss. He was born March 20, 1890, in Dundee, Scotland. We do not even pretend to understand the providence of God in taking such a man filled with the Holy Ghost from our midst. But we say Amen and that He doeth all things well.—A. G. Crockett, Pastor.

Wing—Mollisa C. Wing, wife of Benjamin Wing, was born March 1, 1840, in Rochester, N. Y., died October 29, 1918, age seventy-eight years, seven months, and twenty-eight days. She was the mother of four children, two having died in early childhood. Sister Wing was converted to God in the early part of her life and some few years later was sanctified wholly. Her faith and untiring zeal for the salvation of souls fitted her for an exhorter and altar worker. She was one of the charter members of the Pentecostal Church of the Nazarene in Grand Rapids, Mich., and has indeed proved herself "a mother in Israel" to this church. She leaves to mourn, a devoted husband, one son, Frank C. Sparrow, one daughter, Mrs. Ella Eastman, of Grand Rapids, Mich., six grandchildren, and seven great grandchildren. Funeral services from the home, 146 Rose street, Grand Rapids, Mich., by the writer, assisted by the pastor, Rev. J. G. Nickerson.—C. L. Bradley.

Weeks—Miss Evangeline E. Weeks was born November 30, 1896, in Sauk Center, Minn.; gloriously born again at Newberg, Ore., in November, 1912; sanctified wholly a few nights later, soon united with the Pentecostal Nazarene church. Sister Weeks and the writer, both called of God as missionaries to South America, expected soon to wed and enter the Northwest Nazarene College to prepare for their life work, but God had better things for her, and on December 7, 1918, after a brief illness with influenza, and pneumonia, Jesus called her home in peace and triumph.—E. V. Oliver, Portland, Ore.

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The Plains, Ohio.....January 23-February 16
Strlingtown, Ind.....February 18-March 9

Lee L. Hamric:

Blackwell, Okla.....January 3-February 3

A. H. Johnston:

Tacoma, Wash.....January 14-19
Portland, Ore.....January 21-26
Salem, Ore.....January 28-February 2
Oakland, Cal.....February 4-9
Los Angeles, Cal.....February 11-16
San Diego, Cal.....February 18-23

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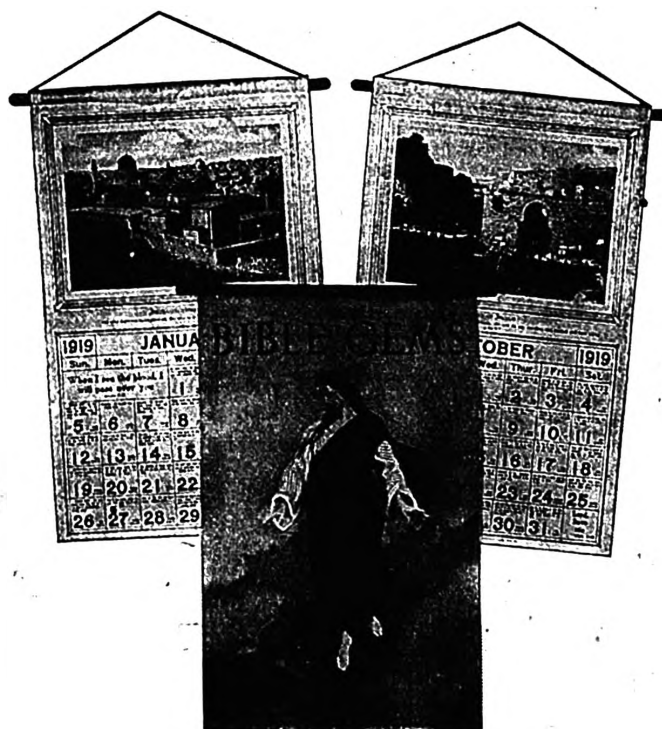
Los Angeles, Cal.....January 1-23
(First Church)

C. W. Ruth:

Tacoma, Wash.....January 14-19
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